

# Religious Education

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*The writers alone are responsible for opinions expressed in this Journal; the Association affords an open forum with entire freedom and without official endorsements of any sort.*

Do we know what is happening in religious education? It is possible to point to an unparalleled development of activity in teaching the Bible, as well as to conditions that form an unprecedented opportunity for developments in this direction. It is possible to measure, in statistics of student's classes, institutions, and courses of study, the current extent of teaching about religion. But are we at all sure that this is religious education?

There is a subtle danger in our too common tendency to assume that the multiplication of mechanism is the same as the development of efficiency, to be satisfied with elaborating processes without inquiring as to products. Activities are devised without consideration of aims. Reports of work are accepted as results. We do not clearly distinguish between records of processes and effects in product. It is high time to begin to try to measure results.

To what extent do current activities produce results in persons religiously minded, in a society religiously motivated? To what extent are children and young people being educated in the practice of religious living? To what extent are religious purposes being formed in their minds? To what degree have they the abilities to make their purposes effective in their world? Is religious education producing religious persons? Until we can answer such questions we are working very largely in the dark.

The curricula of religious education are based on assumptions which have not been proven. The processes are still quite largely those which have been borrowed from other institutions without scientific scrutiny of their suitability. Feverish activity marks the production of text-books, the propaganda for new organizations, the advocacy of novel methods and the agitation for enlarged institutions. Would it not be the part of wisdom to mingle knowledge with zeal, to definitely discover the values and efficiencies of the methods now blindly followed?

We are looking forward to vast extensions in religious education. New programs lay upon us a greater obligation to test our methods, to discard the useless and wasteful, to know whether we can secure desired results, to measure all our work and to select and develop the means which will best realize the aims of religious education.

And greater far than the imperative of enlarged programs is the call of our world need. If our only hope is a religiously-minded world, then we dare not waste time and miss opportunity with unknown methods, with faulty plans. It will not do to discover the right ways some day; we must find them now, and we must know, definitely, that they are the right ways.

The outstanding need in religious education is the scientific examination and testing of current activity and processes, the measurement of results and the discovery of sound methods. To this the high aim of religious education and the critical need of the hour call for the devotion of all our spiritual purposes, of all available scientific efficiency, and of every necessary resource.

## How Might Churches Plan for the Next Twenty Years?

WADE CRAWFORD BARCLAY\*

There are few possible projects of larger potential value than for local churches, of diverse types, favorably situated, to plan and carry out a twenty-year program of religious education. Such projects would afford laboratories of experimentation greatly needed at the present moment and also, it may be assumed, a demonstration of the values of the educational method applied to the task of the church convincing to the most skeptical.

What are the essentials of a twenty-year program in order that religious education may have a fair chance to demonstrate its effectiveness?

1. *It is essential frankly to face the fact that at least a twenty-year period is necessary in order to reap the full fruits of an educational program.* The responsible officers of the local church and a majority of the members must realize that the harvest of educational sowing does not mature in a month or in a year, or the full harvest even in a decade. Religious education is a method of growing a generation. Time must be allowed for a generation to come upon the scene, undergo the processes of the method, and attain to maturity and full fruition. During the past twenty years churches have been impatient. They have demanded immediate results. They have assented to educational sowing, but before the time has elapsed essential for germination have insisted upon digging up the seed to see what has happened, and not finding measurable evidence of fruitage have declared that money has been wasted. In many cases support has been withdrawn from educational programs before they were fairly launched. It is to be doubted whether there can be anywhere found a church in which an intelligently conceived, comprehensive educational program has been deliberately adopted by the church as *the church's program* and carried forward by skilled leaders in accord with the best educational practice through a period of even fifteen years. Until a number of such situations, under various conditions as to location, size, denominational affiliation, and social status of constituency, can be found we have no adequate data on which to base conclusions concerning the effectiveness of religious education as an instrument of attaining the ends for which the church exists.

2. *It is essential to plan for consecutive professional leadership throughout the twenty-year period.* In no case, of course, can this be assured in advance, but it should be in the mind of the church as an essential to be as nearly approximated as possible.

It seems clear that churches undertaking such a program should have a full-time pastor and a full-time director of religious education. Both will be religious educators. The functions of each will be clearly defined. The program of the church will be worked out in conference and both will be fully committed to it. All of the services and work of the church, including preaching and pastoral calling, will be conceived as having educational significance. The minister will devote the larger part of his time to those more personal forms of service traditionally associated with the term "pastor",

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while the director will be more largely an educational administrator and will be given a free hand in planning and in executing the details of the more clearly differentiated educational features of the program.

Church programs are determined very largely by the full-time leadership. Even in churches in which officary and membership are fully committed to an educational program the details must necessarily be worked out by the pastor and the director. Educational administration is not yet standardized. It is unlikely that either a pastor or a director coming into relationship with a church during the progress of a given twenty-year program would be content to carry it forward along the identical lines originally projected. In most cases changes in important particulars would be insisted upon. With frequent changes of leadership the identity of the original program would be lost before the period had half expired. The program should of course be understood to be subject to modification as possible improvements become evident, but the special need is for opportunities for the testing out of types of programs through a period of agreed length and this can only be assured through uninterrupted leadership.

A complaint now frequently heard is that pastors and directors are not free to develop their own program. It is to be recognized, of course, in these democratic days, that churches as well as leaders have rights. A program such as this under discussion must be the program both of the church and of its leaders. There will doubtless be need for some concessions by both parties.

3. *It is essential to adopt an adequate program of training for lay leaders and teachers.* The first requisite, it will be agreed, to the successful carrying through of such a project as is proposed is thoroughly qualified professional leaders committed without reserve to the educational method. Next in importance are trained lay leaders and teachers. The program is to be a church program,—a program of the church, by the church, and for the church and the community. It is not to be an exhibit of what two educational leaders can do working alone; it is to be a demonstration of what an entire church possessing trained leadership can do with an educational program. And this requires a trained lay leadership.

It was entirely natural that in the enthusiasm of a new movement directors of religious education, who are very human persons, should be somewhat overconfident of themselves and of their powers of accomplishment. More than one man in the past twenty years has beaten himself out in an impossible situation, trying to administer an educational program, centering about himself, with the aid of such leaders and teachers as happened to be available nearest at hand. His espousal of the educational method should have led him to realize that in the very nature of the thing itself an educational program cannot be forced,—that it must grow up out of a situation, not be put down ready-made upon it,—and that the first essential is the selection and training of a group of likeminded persons who shall be willing and able to coöperate understandingly in carrying forward a program in the making of which all feel that they have had a part.

The most important task of the first five years of the twenty-year period is this work of preparation and training. Almost anything else or as many other things as may be necessary in order to afford ample time for this may be neglected that the fundamental task may be well and thoroughly done.

It is not enough that the full-time leaders shall recognize the raising up



of a group of trained coöperators to be the first item in their program. The personnel of lay leadership inevitably changes rapidly. The turnover is necessarily large. The program of training must be continuous. The only way in which any local church may be assured of being able to maintain an educational program indefinitely is to work out ways and means of providing itself with a continuous supply of new leaders and teachers coming up from its own membership. This can be accomplished only by a carefully formulated program of training which will utilize not only the training resources of the local church but community agencies and extra-community agencies.

4. *It is essential to provide facilities which make a complete educational program possible.* This will be recognized as one of the primary essentials. Perhaps in no aspect of church life and work have we had in the period now closing more tangible evidence of the effect of educational propaganda than in the changes wrought in building plans. Compromise is still the order of the day, however, in the average case. Seldom do clear-visioned educational leaders have their way; most new churches are twenty years behind the times on the day of dedication. The requirement is for a church building containing an auditorium for preaching and public worship and a smaller chapel in which the highest architectural ideals are met in rooms conducive to worship and the love of the beautiful, and in addition a detached or semi-detached school building, harmonious in general architectural lines, which makes adequate provision for full departmental administration and for a complete social and recreational program.

5. *It is essential to adopt a unified program.* This discussion thus far has made no mention of the Sunday school. It would be hoped that churches might be found for this project in which it would be possible to organize the church, as such, as an educational institution. Few, if any, churches are now organized for efficient educational administration. The average church has such a multiplicity of loosely affiliated organizations with more or less clearly defined educational aims that the church itself is not free to function directly as an educational institution. With a score of societies, guilds, clubs, and what not, competitive in their membership appeals and overlapping in function, the church itself is weak and almost helpless. A single organization, the church, with a complete program including worship, instruction, and social and recreational activities, organized into departments for its educational ministry to the various age groups, with its departments closely articulated and with correlated programs, is absolutely essential to educational efficiency.

Such a unified program, it is unnecessary to add, will make provision for both Sunday and week-day activities. It will plan a single curriculum in which the Sunday session and the week-day session will each have its part.

6. *It is essential for the church to enter vitally and constructively into the whole life of the community of which it forms a part.* The total environment of the child is the school upon whose register his name is first written, from which he never graduates, and at which no absences are ever recorded. The church that is absorbed in a program centering within itself, —a program that majors in the teaching of abstract truths and in activities intended chiefly to deepen the impression of these truths and to attach the pupils to the church as an institution, its program and its growth, and that

fails to take account of competitive and contradictory elements in the community life both as educative forces in the lives of these same pupils, and as constituting a social order which must be transformed by them as members of the coming generation if the Kingdom of God is really to come in the earth—that church will one day awake to the fact that in spite of ideal organization and equipment it has signally failed as an instrument of vital, spiritual education.

The implications of this principle are numerous. They concern every constituent element in the program of religious education. They concern most of all those two fundamental elements,—the content of teaching and the method of teaching. They require, first, that we shall not only teach the great principles of the Christian religion but that we shall clearly point wherein and why those principles are contradicted in individual, community, national and international life and relations. They require, second, that we shall enlist our boys and girls and young people in the actual solution of concrete social problems. Only as we succeed in developing a method in religious education that is able to gather up all that is true and vital in our inheritance from the past and actually apply it in the educational process in the solution of both individual and social problems shall we make religious education an instrument sufficient to the needs of our day. Let us hope that there are churches that have the vision for the task and that are free to undertake it.

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## The Churches' Educational Program for the Next Twenty Years

ARTHUR W. BAILEY\*

Being unable to foresee the changes of the next twenty years it is dangerous to undertake to name the lines of advance in religious education, for among the essentials of all educational work are open-mindedness and adaptability. Nevertheless there are certain advances which, it is apparent we ought to make.

1. *We must lead our teachers into the modern viewpoint in biblical interpretation* so that they will definitely and constructively make it the background of their teaching. This view point is that of the preaching of many pulpits; it is the basis of many of our text-books and teachers' manuals; but for the most part our teachers do not understand it; and they are teaching with the very different viewpoint which produces proof-texts and literalism. The pupils are studying modern sciences and history in their schools. Inevitably there results the silly and very costly condition of today,—silly as it appears to the young people who are subjected to these two viewpoints, costly to our churches and the great cause of organized religion,—the revival of the belief that science and religion are mutually hostile. It is apparent that we must boldly, in the name of true religion, lead those young people and the children into the modern viewpoint of biblical interpretation that they may use their Bibles with the discrimination and intelligence resultant from that viewpoint. We face the immediate task of leading our teachers as rapidly as possible into a constructive understanding of modern biblical study.

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2. *We should change our educational method from the analysis of the lesson text to the social method of group project work and guided self-education through the pupils' activities in reaction to the lesson with the teacher's leadership when it is needed.* In spite of the great improvement of the last quarter century our church schools are suffering seriously from too much talking by the teachers. Those faithful, patient persons do not want to do all the talking: they just do not know how to teach in any other way. Project work, or better still group-project work, offers us the same effectiveness which has resulted from its use in the public schools.

Unfortunately few of our church-school teachers know what project work is to say nothing of the more productive methods of social expression. Therefore we must teach them what it is, show them how they can draw out, educate, their pupils by these methods. And this should form part of our twenty-year program. It will involve discarding some of our Teacher-training books and the publication and use of new ones, at which our publishing business managers will protest. It will necessitate changing some of the plans and lectures and instructors in many of our Summer Schools, Institutes and Community Schools of Religious Education: but we must be ready to make such discards: the junk-heap is an unpleasant necessity in every live, growing institution. It will probably involve the enlistment of more public-school teachers in the active leadership of our Church Schools, perhaps as teachers, perhaps as supervisors or as trainers of teachers. They, or many of them, understand the social and expressional methods which are in successful use in their schools: they are in position to help the educational work of the churches.

Already the start has been made in such work in individual classes led by teachers who know the method. And very likely the advance will be made in most churches largely by increasing the number of classes working along expressional lines. Our program should include making well-nigh universal what is now exceptional.

3. *We must make practical adjustments in our local plans and programs to the social changes* caused by the common use of the automobile, week-ending, Sunday golf and summer camping. These features of our American life are all comparatively new and are already very potent factors in the lives of the people. They have interfered with the work of the churches by decreasing attendance at services and church school sessions and by shortening the church year. There is no virtue in merely lamenting such interference: none in berating the people who have yielded to these modern American practices. Our task is to make adjustments to such changes in order that we may still do our great work of nurturing a sturdy moral and religious life among the people.

Unquestionably week-day religious education and special types of work during the summer offer us good means of meeting the changed condition. One hardly dares suggest definite developments in either of these lines of work. They are largely experimental thus far though many good results have been secured and some conclusions reached. One thing is very evident: the churches must incorporate in the program of the next two decades the most careful and persistent efforts to increase the time outside of Sunday devoted to the definite task of religious education.

I cannot help wondering if, now that we are understanding religion less

in terms of sectarianism and ecclesiastical dogma and more in terms of moral, social and spiritual relationship we ought not to protest against, and put an end to, the long-dominant American idea that the public schools must not be allowed to teach religion. Real religion is basic in national integrity as well as in individual character. Why should not the public schools, supported by the people by taxation, participate in the fundamental work of teaching religious truths and principles and educating religious practices in order to strengthen the real powers and values of nation, state and town? I wonder.

4. *It should be a part of our program to develop some means of control of the motion picture business* which will prevent to a large degree the creation of demoralizing films and secure a more wholesome product of this effective agency of moral or immoral education. There is now being produced much which is clean and wholesome but with it is much which creates wrong ideas of business, marriage and family life, the church and religion, and educes low ideals of life. The motion pictures have become one of the strongest (though not the best) agencies working upon the thinking and emotions, and therefore upon the conduct, of the people. A careful and extended study for twelve years has convinced me that this is actually the strongest agency for the mass of the people,—stronger than the press, the school or the church. Now we are handicapped by the opposition of a considerable percentage of the films of this very powerful institution of modern life, the demoralizing films. There is a better way. We rather faintly realize there is. We are feeling about for it, and experimenting with it. We must find it and adopt it. There may be considerable value in some form of censorship and approval: it is apparent today that official censorship of the exhibitions by local or state bodies is of questionable and variable value. It seems to be true that censorship to be both effective and fair to all concerned must be federal censorship of production. My study of the matter has resulted in a strong and growing conviction that ultimately the only effective control of this agency will be that of an intelligent and expressive public opinion. Some students of the problem have reached other conclusions. But somehow the people and institutions of our land which stand for righteousness and morality must find or invent some way of controlling the motion pictures for the good of the people rather than for the financial profit of a few men and women. Our particular function as religious educators appears to be the twofold function of conducting a widespread campaign of enlightenment as to the effect of different types of pictures and working with other agencies to secure federal control of film production.

5. I can merely suggest another part of our program for the twenty years which is so complicated and technical that it should have exhaustive treatment by itself; viz., *the production of more and better courses of study*, especially for young people and adults. One does not need to be a specialist in curricula or lesson-making to realize that text books which are the result of final compromise between pupil-seeing educators and ledger-seeing publishers and business managers, with a tiny and begrudged concession to the persistent pleadings of a small group of missionary-education enthusiasts are not adequate. The experience of the last twenty years, with their wonderful advances has taught us many things which should be applied to the improvement of the curricula of the next generation.

## How Might Churches Plan for the Next Twenty Years?

WILLIAM CLAYTON BOWER\*

Prevision is an indispensable condition of any constructive program of improvement. It is a significant moment in the history of religious education when, standing upon the summit of its past, it turns its attention to the unrealized possibilities of the future. The chief significance of such a moment lies in the fact that the conscious forward look makes progressive improvement possible. It means that religious education has become conscious of itself as a movement and self-directing.

Fortunately, the churches of America have arrived at a time when it is possible for them to project a constructive policy of religious education into the future. As a result of fragmentary efforts in one direction and another they have acquired a rich fund of experience. They have back of them more than a century and a quarter of Sunday School history. They have worked through other specialized agencies during shorter periods of time. Altogether, these various types of endeavor constitute an invaluable body of experience.

In addition to experience, the churches have acquired a considerable body of theory in the conduct of religious education. This has been notably true since the beginning of the nineteenth century, which marked the introduction of the scientific method into religious education. In fact in recent years the development of theory has been relatively so much more rapid than practice that there has grown up a considerable gap between theory and practice that needs greatly to be bridged.

Furthermore, under the influence of the scientific method, the procedure involved in improvement is better understood. First, policies of improvement must begin with a careful study of conditions as they now exist, with evaluation of the results that have been obtained by the use of past processes. Second, in the light of the results that have been obtained, attention must be turned to the processes that have produced them with a view to reconstructing the processes wherein they have failed to yield satisfactory results. Third, new objectives must be erected, and the resources of the present must be organized for the purposes of attaining these objectives. And so this method is repeated indefinitely as new results are obtained—evaluation of results, reconstruction of processes, and the projection of new purposes. In this way continuous improvement is obtained.

A twenty-year program in the churches presents a two-fold problem. On the one hand, there is much that the local church can do in carrying out a carefully considered program. But many of the problems of the local church are problems that immediately touch the church at large and are conditioned and limited by the manner in which the church as a whole moves forward in a coöperative way. What the local churches in the various communions accomplish in the next twenty years is very much dependent upon what the churches at large throughout the nation as a larger corporate body do in the same period of time.

There are many definite objectives that individual churches might attain in twenty years.

*First*, they might make a careful survey of the educational situation in

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the local church. It is not enough that searching surveys have been made of larger areas in the state and nation. Religious education, for the most part, will take place in local churches with concrete, particular, and unique conditions. Through the use of the survey as an instrument of improvement, the local churches might be set far forward in their effectiveness as educational units.

*Second*, many local churches in which educational conditions are extraordinarily favorable might serve as very effective centers of advance. In the nature of the case, most of the great forward movements will take place in local churches, springing up out of actual experience.

*Third*, and in keeping with item two, churches that are unusually favorably situated educationally might well serve as experimentation centers for the purpose of carrying on research in educational theory and practice. Increasingly religious education must depend upon the method of experimentation in real situations under controlled conditions. Churches offering themselves for such service will greatly advance the cause of religious education.

*Fourth*, as a result of a survey of their own conditions, the churches might build programs covering a period of twenty years as long-time policies, visualizing worthy educational objectives to which they would bend their endeavors. These long-time policies might be supplemented by short-time policies that concern themselves with an accumulation of immediate objectives. To get the churches to think in terms of building their own future according to a carefully thought-out plan would be no little achievement. It would create a forward-looking, creative attitude on the part of the churches.

*Fifth*, much could be done in twenty years in the improvement of the teaching conditions. During that period numberless churches will erect new plants. If churches were to build with their educational needs in mind, one of the chief present obstacles to effective religious education would be removed to a very large extent. As time passes, many antiquated educational buildings now in existence could be materially improved.

*Sixth*, within twenty years the educational program of the church could be brought under the direct supervision of the church. The church could then hold to accountability its educational agencies in accounting to society for the educational function committed to it. The church can not hope to formulate a coherent and comprehensive educational policy until it does assume direct supervisory relations to its educational forces.

*Seventh*, within twenty years the churches ought to effect a much-needed correlation of the various educational agencies now at work independently or frequently at cross purposes, but always ineffectively. This they should be able to accomplish either through delimiting the functions of each of these agencies and adopting the principle of the division of labor or by absorbing them into a larger integrated educational program built from the ground up to meet the total educational needs of the local church.

*Eighth*, the churches could recreate their supervising and teaching staffs by creating a professional spirit among teachers of religion, by erecting standards of appointment and by a vigorous program of teacher-training. The lack of proficiency in our teaching body is the source of our greatest weakness at the present time. The entire program carries or breaks down at this point.

*Ninth*, the curriculum could be greatly improved by the use of the best



material that is available from time to time. The great majority of the schools are still using the ungraded lesson materials.

*Tenth*, the leaders in the local churches can popularize not only religious education, but the highest forms of scientific religious education, within their own constituencies and communities.

*Eleventh*, the churches can assume a cordial, coöperative attitude toward the other churches of the community in the conduct of week-day and community religious education and in coördinating the work of religious education with the work being done in the secular schools. This involves the focusing of their attention more upon the community which they jointly serve than upon themselves as institutions.

*Twelfth*, the churches could place their schools on a sound financial basis. This should be done by including religious education in the regular church budget and making the appropriation worthy of the dignity and needs of a thorough-going program of religious education.

But the task of religious education is one which the individual churches cannot accomplish working alone. Neither can the communions accomplish so great and common a task working separately. Religious education is a social necessity whether viewed from the standpoint of the community or of the nation. Religious education is a national affair. Consequently, it cannot be worked out on a community or on a communal basis. It is a task which the universal church must undertake in the interests of the religious necessities of an entire people. Moreover, there are certain aspects of religious education that are common to all the communions and that can much more effectively be worked out through coöperative effort.

In the light of these necessities, there are certain fundamental undertakings which the churches should work out together.

*First*, the perfecting of an effective national organization for the supervision of common undertakings and for the formulation of national policies of religious education. Already the main structure of such an organization has been set up in the International Sunday School Council of Religious Education resulting from the merging of the old International Sunday School Association and the old Sunday School Council of Evangelical Denominations. This body should assume the leadership of the common task of religious education among the Protestant churches of America. Its national character makes it possible for this organization to articulate the various aspects of united religious educational effort and to formulate and to promote educational policies for the entire nation. The modification of its structure and functions from time to time may well follow these broader national needs.

*Second*, the projection of national policies of religious education, having in mind the religious needs of the nation and of all its people rather than of communions as such or of local communities. Long since has secular education passed out of the local community and district stage into the proportions of a national enterprise. In fact, education has come to be considered the most important business of the state. The churches dare not consider less seriously the national bearing of religious education.

*Third*, the creation of a professional body with functions of research, supervision, teachings in colleges, seminaries, and universities, authorship, and the popularization of religious education among the masses of the people.

*Fourth*, the working out of standards that will serve as common work-

ing measures for different types of schools, communities, and programs. Not until such standards are created can the churches work otherwise than more or less blindly; neither can uniformity of practice be maintained in widely separated sections of the nation.

*Fifth*, the creation of a new curriculum that will face the theory of the curriculum and that will be built from the ground up upon thoroughly scientific principles. With the rapid advance of religious education, the churches are in need of a curriculum that will integrate Sunday and week-day religious instruction into an organized and harmonious whole. This enterprise is already under way under the auspices of the International Lesson Committee and the twenty-year period should witness the completion of the task and the wide-spread use of the materials in the churches.

*Sixth*, the close articulation of the work of religious education with the work now being done in the public schools, from the kindergarten to the seminary and the university. Only so can the churches hope to give the child a religious consciousness that places religion at the center of his life and makes it continuous with the remainder of his experience.

Such are some of the undertakings that might be specifically undertaken within the next twenty years. At best these are but rough outlines of the general direction in which the churches might move. But as time progresses and new needs arise and old ones change, the details can be built into the program. If the churches will face these years with a forward-looking and creative spirit and with a determination to improve their work continuously, the next two decades will mark unprecedented advance and the introduction of statesmanship into religious education.

## How Might Churches Plan for the Next Twenty Years?

WILLIAM I. LAWRENCE\*

If churches will wisely plan for continued and increasing usefulness they will take cognizance of the ever new conditions in society, which bring new standards of conduct and new forms of social procedure, and adapt their methods to the changing situation. An unvarying gospel requires for its effectiveness a constantly changing method. Looking forward to prospective activities during the next twenty years, it may well be that among these will be some not unlike the following:

1. *Changes in the structure of church buildings.* This need not and should not mean that the dignity and beauty of church buildings will be lessened. For the task of human salvation we need all possible uplifting agencies, and a churchly architecture is to be regarded as one of these. But when a given congregation so taxes its resources in the building of a place of worship that it cannot provide the necessary equipment for the church work among its own people and in the community, it defeats its own ends. What seems to be lacking is the perception that work is as important as worship. Indeed, we may hope in the future to see an increasing number of churches beginning their history with a church school and a program of

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community service, leading in time to auditoriums and worshipping congregations, instead of the reverse procedure which now so largely prevails.

2. *The development of a ministry of administration.* By this is not meant merely church management, but a genuine ministry, preceded by a thorough training and consecrated by a solemn service of ordination, whose purpose will be the developing, marshaling, coördinating and directing of the moral, educational and spiritual forces of the congregation. This implies a distinction in what are usually regarded as the duties of the ministry, the prophetic and the administrative. Pastors are now, as a rule, expected to fill both these requirements, overlooking the fact that few persons, even in the ministry, are equally endowed with qualifications necessary to fulfill both, overlooking also the fact that the constantly increasing duties of the parish ministry already exceed the ability of any one person to meet them all. Our churches have long recognized the ministry of inspiration as essential. They need also to face the necessity of a ministry of spiritual administration.

3. *Inter-church coöperation.* There seems to be no reason why churches of various denominations might not unite for common worship and inspirational discourse. It is matter of common knowledge that true prophets of religion can preach in pulpits of almost any denomination with full acceptance. Why, then, is it necessary or even expedient for a group of churches in any community to hold simultaneous preaching services, when by uniting in a central and churchy auditorium they might be led in thought and worship by a master preacher, whom no one of the churches could maintain but who could be employed by the community as a whole? The coöperating churches might well maintain, at the same time, ministers of administration, to conduct their schools, their philanthropies and their social activities, and to preserve any denominational loyalties and affiliations that seem desirable. And it may well be true that such smaller groups could promote religious education and philanthropic activities more effectively than could be done by the entire community acting as a whole.

4. *Training leaders in religious education.* Churches in increasing numbers are recognizing the need of trained workers in this field. Such leaders fall naturally into two groups, those who are capable of guiding the educational policy of a church, and teachers of classes. For the former, courses of training not less in thoroughness and extent than those necessary for graduation in theology, should be provided. For the second and larger group there is need for more and better institutes for religious education, and a more careful choice of persons to be entrusted with this highly important task. Adequate training courses for leaders and larger, more numerous and better institutes for teachers will be provided when the individual churches create the demand for them, and provide an assured employment for those who thus prepare themselves. Churches have already provided for the employment and remuneration of preachers, organists and singers; they need to see that duty points to a similar provision for church school directors and teachers.

5. *Utilizing the younger people.* The proverb that bids us look to the old for counsel and to the young for war has wrought harm in the church, as elsewhere. It may be questioned whether any balancing of qualifications or any survey of human experience will show such superiority of wisdom on the part of those of more advanced years as would justify their exclusive

management of church affairs. In any case, youth has far greater interest at stake in the welfare of any church than age can possibly have, and it is equally true that since the affairs of the kingdom must soon be managed, if at all, by those now young, their ability to do so wisely will be gained best through experience. To include young people in the membership of every committee, and to make them officers of the church, the school, and of the other organizations, is a course whose wisdom is evident and which will be increasingly observed during succeeding years if the church is to meet adequately the opportunities confronting it.

6. *A better method of choosing ministers.* The choice of a minister for a church is one of the most important matters which human beings are called upon to consider. There seems to be no uniform method of procedure in this business, and no recognized standard of judgment as to the necessary qualifications candidates should possess. Higher and more clearly defined standards must be discovered, and surely will be made operative as the church's task becomes evidently more complex. Piety and learning will doubtless be still required, while eloquence and an agreeable presence will continue to be of value. But skill and a proper training in education, philanthropy and community service will be increasingly demanded. It may come to be seen that the selection of a minister is too important a matter to be entrusted to a small committee, or settled by the chance of a candidate having happened to preach a trial sermon that pleased—or failed to please—certain persons in the congregation. The awakening of the whole congregation to coöperative effort in making so momentous a choice would be wholesome for the church, and would serve to develop a higher standard for the ministry.

In fine, the changes in our churches to be expected in the next twenty years will grow out of the changes in social practices and moral ideals bound to occur in society, together with a growing conviction on the part of the church that its task is nothing less than the enlistment of the total power of the congregation, inspired by a gospel of social salvation, in the promotion of the kingdom of God in the locality in which it is placed.

## How Might the Churches Plan for the Next Twenty Years?

E. M. BEST \*

The progress of Religious Education during the next twenty years depends primarily on the progress of reconstruction in the basic theories of religion and education. As far as the Protestant Churches are concerned, we are approximating the limits of advance possible without a widespread reconstruction of theory as to the real nature of the Christian religion, the real nature of the educative process and the nature of Church organizations which can make the process of education in religion effective. Religious Education has made remarkable progress in both theory and method during the past twenty years, but there are many evidences that the new movement cannot be successfully grafted on to an ecclesiastical system of thought, custom and organization with which it is fundamentally inconsistent. Much of the apparent success of our propaganda has been due to a misunderstanding-

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ing which is being dissipated rapidly. On the one hand, many of our friends and supporters have discovered that Religious Education cannot be relied upon to revive the faith of our fathers or to rebuild the Church upon its old foundations. On the other hand, those who believed that a Director of Religious Education could transform a conventional Church in a few years have been disillusioned. This is almost as true in Churches which believe themselves to be "liberal" and "modern" as in those of a more conservative type. It therefore appears to me that our task during the next twenty years calls for plans centering about much more difficult problems than the improvement of technique. Unless we can carry forward our main positions as to the real nature of religion and the true character of education into their obvious corollaries as to the function of the church, its organization and program, all our contributions in method may only serve to rivet the chains of ancient error more firmly on the next generation.

We might begin by introducing the most thoughtful members of our Churches to the rather revolutionary idea of making religious plans with specific religious objectives and definite religious programs. This would involve a cooperative study of such problems as: what activities are we carrying on now; what results do we expect from these activities; how far are the activities succeeding in getting these results? Such an analysis might reveal a good deal of vagueness, confusion and inadequacy in both the aims and methods and thus prepare the way for intelligent planning. Until the members of our Churches become conscious of the need for planning, it is almost hopeless to expect the radical reconstruction of Church life on which effective religious education now waits. Granted the foundation of such a cooperative attempt to make a plan for the next generation we might propose some such program as the following for consideration:

(1) THE DISCOVERY OF THE RELIGION OF JESUS

We might plan a twenty years' campaign for the conversion of every member of our Church into a conscious fellowship with Jesus in the promotion of the Kingdom of God on earth. This will call for a sharp redefinition of the central purpose and controlling motive of Jesus as the development of a world civilization in which the intelligent practice of love and good will is characteristic of all social relations. We must proclaim again the gospel of the Kingdom and call on all our members to repent of the practical atheism and pessimism which under the guise of Christian doctrine abandons this world and human nature to the devil and limits the Kingdom to the private experience of an elect few here or hereafter. We must seek a regenerative membership devoted to Jesus and to His Cause, and emancipated from the accretions of dogma which we have inherited through Paul and Augustine and their mediaeval successors.

(2) THE DISCOVERY OF THE REAL NATURE OF THE EDUCATIONAL PROCESS

We might plan a twenty years' campaign for the conversion of every member of our Churches from the educational superstitions of intellectualism. We must free our members from the ancient error that conduct is the product of verbal abstractions which have been "imparted," "installed" and "impressed." The partial effects of books and talk have obscured the fundamental nature of effective learning through habit formation. Our people need to be persuaded that the basic method for securing the intelligent prac-

tice of love and good will is through the intelligent practice of love and good will.

The same scholastic tradition logically spends its time, money and energy in wordy attacks on adults who are assumed to be "rational" enough to understand. All this in the face of the overwhelming testimony of experience as well as science, that adult habits, attitudes, motives, ideas and ideals are precisely those which are least subject to modification. We must convert our members to the social and scientific foundations of educational method and to the significance of childhood and youth in the progress of the race toward the Kingdom of God.

### (3) THE RECONSTRUCTION OF OUR THEORY OF THE CHURCH

We might plan for a continuous effort to bring our theory of the function of the Church into line with the two previous objectives. We must help our members to think of our churches as working fellowships engaged in building the City of God, through the development of Christlike persons and a Christlike social order. To do this most effectively our churches will therefore concentrate directly on children and youth and on those institutions which most vitally affect the social and moral experience of children.

### (4) COMMUNITY CHURCHES CORRELATED WITH COMMUNITY SCHOOLS

In order to make our Churches effective in their task we shall need to plan for a definite geographical area which we can call our parish and for whose religious life we might undertake to become responsible. This parish should be located in the light of the probable distribution of child life and might with profit be correlated with the planning of Public School Boards. To do this would re-establish an old tradition as to appropriate relations of Church and School. It would also help us to escape from an urban situation in which we locate our churches to meet the convenience of an adult financial constituency or for denominational ostentation after the flood of child life has already moved on to the cheaper homes of the suburbs.

### (5) A MANIFOLD PROGRAM OF CHRISTIAN ACTIVITIES

Let us plan a many sided program of activities out of which a balanced experience of Christian living may be provided. This program should include: Worship, Service, Recreation, Consolation and Thinking.

### (6) A PROGRAM ADAPTED TO THE NEEDS OF OUR COMMUNITY AND OUR GENERATION

Our many sided program should be adapted to meet the age, sex, social and occupational needs of our community.

### (7) A CHURCH PLANT AND EQUIPMENT ADAPTED TO OUR PROGRAM

To carry out such a many sided program and to adapt it to meet the needs of many special groups will require a radical reconstruction of Church architecture. Mediaeval church buildings may have been adequate for mediaeval religion, but the religion of modern life requires a church plant of quite a different sort. Hence when we build our churches we should make them capable of enlargement by addition, of modification and of abandonment with a minimum of loss when this appears desirable. These buildings should be designed for the service of humanity rather than for the glory of architect or denominations. It might be claimed that such a change would be the finest way to glorify God on the ground that the Heavenly Father is more interested in the progress of the Kingdom among His children than in the most eloquent compliments in brick or stone. This is not



to say that the whole plant should not be beautiful in the adaptation of form to purpose or that the chapel which forms such an essential part of the plant might not incorporate the finest traditions of ecclesiastical art.

(8) A SPECIALIZED STAFF OF PROFESSIONAL LEADERS

The objectives and program already given obviously call for the reorganization of religious leadership under some kind of a group system. The day of the one man ministry, in which one individual undertakes to emulate Paul in being all things to all men is clearly past. The complexity of modern life and its high speed makes it more economical and more effective to have half a dozen specialists cooperate in a single plant and program than for each one to attempt the role of a universal genius with six poverty-stricken churches entering into a humiliating competition. In our churches we might therefore look forward to building up a group of religious leaders much in the same way as modern doctors are cooperating in group clinics. We should plan to have a specialist in administration and finance, a specialist in preaching and worship, a specialist in pastoral work, a specialist in religious education.

The nature of the group will depend on our discovery of the actual needs of our community and on our success in working out a cooperative relation with such other community agencies as the Public School, the Y. M. C. A., the Y. W. C. A. and the social agencies engaged in charity and relief and social reform.

(9) A STANDARD FOR COMMUNITY GOOD WILL

A definite system of Standards for the measurement of the progress of our Community as a social unit in the practice of intelligent good will.

(10) A DEFINITE SYSTEM OF RECORDS FOR EACH CHILD IN OUR COMMUNITY

Let us plan to get a record of each child which will reveal his actual social experience and its consequences in conduct. Until we get a body of accurate individual histories we will be unable to get beyond speculation as to fruitful, futile and destructive elements in the process of social interaction which makes up education in religion.

## How Might Denominational Boards Plan for the Next Twenty Years?

WILLIAM A. HARPER\*

Before outlining the suggested program which this paper presumes, it should be said that denominationally the proper approach to this problem would seem to be through the integration and unification of the general church boards having to do with Christian Education and, as we have said, at least four denominations have already undertaken to do this by varying steps, but with complete unification of overhead and directive agencies as the ultimate goal. Some think the correlation work should begin with the local church and work up toward the general boards. Theoretically this looks attractive, but in practice it has never worked out. Experiments, of course, must be tried out locally, but programizing is a central agency proposition and so long as the general boards send down their separate programs, so long will the local situa-

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tion be confused and bewildering. We must first of all purify the fountain.

Such a unified denominational board of Christian Education might well be thus commissioned for its work—"It shall have charge of all the denominational interests connected with Christian Education or auxiliary to it and shall survey, outline, promote, and direct a full program of Christian Education and training for Christian life and service, reaching from the home through the churches, communities, schools, colleges, universities, and seminaries, including in its scope also all social, recreational, amusement, and benevolent institutions and organizations, shall fraternally co-operate with organizations having similar objectives, and shall adapt all programs of whatever character to the denominational needs and ideals."

Such a board would immediately find itself under necessity of charting the forces and agencies in its field and of integrating them in light of the ideals and objectives above stated. We shall now make a suggestive outline of approach for it to these tremendous problems, tremendous in their burden of responsibility, but in similar degree prophetic in their hope of advancement and promotion for the Kingdom of God.

#### *I. Forces and Agencies*

The Church, the source of all.  
Colleges, Universities, Seminaries.  
Christian Endeavor or other Young People's Society.  
Sunday School.  
Church School.  
Week-Day Religious School.  
Summer Schools and Conferences.  
Institutes of Various Kinds.  
Worship.  
The Junior Church.  
Boy Scouts.  
Girl Scouts and Camp Fire Girls.  
The Social Life.  
The Curriculum (International Lesson Committee).  
Elective Courses—(Extension Work).  
Reading Courses—(Extension Work).  
Teacher Training.  
Mission Societies.  
Social Service.  
Finances.  
The Survey.  
The Home.  
The Local Church Educational Committee.  
The Conference and General Church Educational Committees.  
The Board of Christian Education.  
Literature of Propaganda.  
Organized Class Federation—(The Adult Division).  
Church Prayer Meeting.  
The Brotherhood.  
The Department of Publishing.

Ladies' Aid Society.

Any social, recreational benevolent, or community organization.

Specialists and Field Workers.

The Public School.

Y. M. C. A.

Y. W. C. A.

Church Federations.

## 2. *Department of Christian Education*

Board of Twelve or More Members.

General Secretary.

Associate General Secretaries for larger denominations and as the work develops.

Children's Division Specialists and Editors.

(a) Beginners' Specialist(s) and Editor(s).

(b) Primary Specialist(s) and Editor(s).

(c) Junior Specialist(s) and Editor(s).

Young People's Division Specialist(s) and Editor(s).

(a) Intermediate Specialist(s) and Editor(s).

(b) Senior Specialist(s) and Editor(s).

(c) Young People's Specialist(s) and Editor(s).

(d) Higher Education Specialist(s) and Editorial Writer(s).

(e) Leadership Training Specialist(s) and Educational Writer(s).

Adult Division Specialists and Editors.

(a) Adult Curriculum Specialist(s) and Editor(s).

(b) Stewardship, Social Service, and Promotion Specialist(s) and Editorial Writer(s).

(c) Department of the Home Specialist(s) and Editor(s). (Including present Cradle Roll and Home Department and much more.)

Administrative Division Specialist(s) and Editorial Writer(s).

Certain Standing Committees of the Board.

(a) Executive.

(b) Curriculum.

(c) Higher Education.

(d) Summer Schools, Conferences, Institutes.

(e) Interdenominational Co-operation.

(f) Budget.

(g) Survey.

(h) Music, Art, and Pageantry.

(i) Educational Literature of Propaganda and Promotion.

(j) Manuscripts.

Each district or regional church body should have a Department of Christian Education.

Each local Conference should have a Department of Christian Education.

Each local congregation should have a Department of Christian Education.

Where district, region, or Conference has field workers, the policy

will be to work through the same. In all other cases the voluntary secretary of district, region, or Conference will be expected to pass on to the respective body in session the recommendations and plans of the general department, to assist in making itineraries of field workers, to supervise the work, and to write articles for the denominational organs, the work of educational propaganda to be done through the general department.

The Department of Publishing should use the Christian Education specialists to edit the Sunday-school and other literature and should share in the salary, office, and field expenses. The General Secretary should be editor-in-chief of all literature.

The Department should have a monthly "Journal" of propaganda and promotion and should also underwrite some general interdenominational publication in its field and contribute to it, promoting its circulation among the denominational leaders.

The Department of Christian Education should edit the regular Sunday School and other Christian Educational literature in co-operation with the Department of Publication, man the field force, organize financial campaigns for the institution of higher learning, supply notes for the denominational periodicals, contribute to general periodicals, produce books, select reading and elective courses in co-operation with the departments of Missions, Social Service, and Evangelism, adopt or produce curricula, supply lists of high school students to the colleges, create an atmosphere of loyalty to the institutions of higher learning, issue bulletins on Christian Education to be printed as bulletins by each separate institution of high learning as desired, award scholarships to ministerial students in preparation, award scholarships to pastors in attendance on the summer schools and conferences of universities, exercise supervision of students from the denominational homes in State Universities, direct and supervise in co-operation with the colleges and the other Church Boards of the general church body summer schools and conferences for workers, gather statistics of the work, represent the denomination at interdenominational gatherings, hold institutes for local churches or groups of churches, erect standards of excellence for various units, construct a calendar of special events for the year, foster specific experiments in typical churches, publish from time to time accounts of the latest practicable methods, and do such other things as may from time to time be decided.

In their treatment of their respective offices and in their editorial work each will correlate the full program of the respective division.

In the denominational publications, the Sunday School Lesson and Christian Endeavor comments should at every opportunity be co-ordinated and correlated.

At conferences, conventions, and local gatherings field workers should cover their own specialty and speak the whole program and message of the Department of Christian Education as well.

In like manner the work of each Department would be analyzed in detail: The Christian Home; Higher Education; The Sunday Schools, etc.\*

\*In President Harper's very comprehensive and able report to the Christian Convention each department was developed in detail. [Ed.]

## A Point of View in Planning the Denominational Program for the Next Twenty Years

JOHN W. SHACKFORD\*

Any forecast for the future must take account both of the present and of the past, out of which the present has come.

1. *We must take account of the growing social consciousness of our time.* It is only a belated voice in the Church, and one not at all representative of its true leadership that today undertakes to discount the social gospel.

2. *America has been thrust into a position of world responsibility* such as no nation in history ever occupied. The issue rises far above all party consideration. Parties will be made or unmade in accordance with the attitude they assume to this issue, while the steady impact of the spirit of Jesus will insistently press for a world-wide interpretation of our obligations.

3. *The increased popular appreciation of education* and the growing recognition of education as the supreme instrument of social control, the world-wide scale on which education has been accepted as the means through which national ideals are to be preserved, and society stabilized and advanced, make it obvious that here we have what really marks this as the beginning of an altogether new era in the history of mankind. Here we have a world-wide phenomenon that indicates a change as significant as that of the dawn and development of the scientific spirit. The Church must face the fact of an educational era with all its implications.

4. We are now in the midst of a *transition of thought as regards religious education.* Interest in religious education has gone forward with a rapidity that has been little short of amazing. The place that religion must have in any scheme of education has been more and more clearly recognized and affirmed by those engaged in general education. That religion is to be brought to its own in any general system of education by a process that is itself educational is being increasingly recognized by the representatives of the Church. Those who feared that effort was being made to substitute education for religion are coming to see that only through religious education can religion ever have a fair chance in a civilization in which education is to shape the future. The full significance of the religious education movement to a broad development in general education is, of course, not yet widely appreciated, but the movement is far enough along to justify the prophecy that it cannot be stayed, and that the Church will adjust itself in the near future to this viewpoint.

5. A further element is a *loosening hold of traditionalism and an increasing loyalty to truth* wherever it may appear. The faith that holds to formal statements and to traditional interpretations is inevitably giving place to a faith that rests upon a vital experience, and is not afraid that the Author of all truth will contradict Himself. The real defenders of the truth today are those whose chief concern is to pass on a vital Christian experience to the next generation, growing up as it

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is in the atmosphere of scientific inquiry and facing the problems of a war-torn world. Unless the young of today shall come into the possession of a religious experience that shall enable them to reinterpret Christianity in terms of the problems of their own times, it will mean little to the cause of vital religion to leave them the forms that were once the outward expressions of a living faith.

#### THE FORECAST

The program of the religious education for the immediate future, if it is to be effective and in any measure adequate, must be projected with these clear facts of the present situation in mind. A first step in that program must be to acquaint the leadership of the future with these facts. The issues are not those of certain changes in the Sunday schools and young people's societies, or of minor adjustments in some other spheres of Church activity. There is rather in process the change of a new birth into a new world life, and an adjustment to the new situation is necessary if the forces of the Christian Church are successfully to meet the issues of the future.

No Church can meet the future successfully if its ministry is backward looking. Prophets who speak to their day and generation are needed; prophets who dare to make the application of the gospel to the new ethical problems of the times; prophets who rejoice in the new revelations of science, and who lay hold on all the skills that have been developed in the field of education and use them to make the religion of Christ dominant in life and the driving power in educational development.

In preparing the leadership for the immediate future, attention should also be given to the preparation of a lay leadership. An increasing number are entering fields of Christian service, other than the ministry, with no less realization of their high calling than that of the ordained preacher. Still further, the very issues of the times indicate that the places of sacrifice and of highest manifestation of the ideals of Jesus will, by no means, be confined to the ministry or to the mission fields.

This suggests the absolute necessity for giving to the young men and young women in our colleges and universities such a view of the world, of the Christian religion in its relationship to the very destinies of humanity, of the mission of the Church, and of the place of religious education in its program, as shall make them, whatever place they may occupy in after life, intelligent exponents of the religion of Christ, and dependable supporters of the program of the Church.

There follows then, of course, the more technical training of this leadership, both clerical and lay, for the entire program of religious education in all its aspects.

Christian institutions, to say the least, that are not aware of the wide-spread demand for help in training teachers of religion are sadly out of touch with the times. The problems of arousing educational institutions to the demands of the situations; the raising of funds to endow chairs and departments of religious education; the discovery and preparation of those who are to man these departments, and many like questions present themselves for immediate consideration.

In addition, there will probably be need for Christian schools in



which to train Christian workers, schools that shall dare to render the service needed for the essential work of the Church, and bide their time, if need be, for recognition on the part of those other institutions that are so limited by their educational traditions as to be unable as yet to respond to the primary demands of service.

There will be need also of summer schools and other short-term schools where opportunity may be had for the study of practical developments in the field of religious education, where teacher and pupil may compare experiences, in which the teachers shall help the pupils to organize and gather up the results of their experiences and to compare them with the experiences of others elsewhere. The end to be sought is that out of the living, developing conditions there may evolve a going concern in which the technique of the laboratory and of the university shall be transmuted and, if need be, transformed in the wide laboratory of popular experience and made available for the rank and file of those who must direct the process of religious education if these processes are ever to reach the whole body of the people.

In brief, twenty years should see an adjustment to the real issues of the day, a closer articulation of the agencies of the spirit with reference to meeting the needs of life in individuals and in social groups in our own land and in all lands. We must endeavor to distinguish the essential elements and the dynamic processes involved in this spiritual task and set all forces that are spiritual to its accomplishment.

## What Provision Should Be Made For Better Co-ordination Of Agencies?

MABEL HEAD\*

A study of 21 normal communities ranging in population from 50,000—250,000 and the various organizations doing religious education work.

The following statistical table shows real sustained class work or regular high-grade discussion courses. The first column names the organizations, the second shows the number of communities where they were found, the third the number of organizations doing religious education work, the last indicates the number uniting with other groups to carry on the work, D indicating that such union was with similar organizations within the denominational group.

		No communities where found	No. doing Relig. Educ.	United Effort
I.	Organizations Woman's Home Missionary Societies .....	21		
	a. Bible Study.		94—44%	3 D
	b. Mission Study.		142—67%	19
II.	Woman's Foreign Miss. Soc. a. Bible Study.	21	112—41%	9
	b. Mission Study.		178—65%	47
III.	Young People's Miss. Society a.	21	32—25%	
	b.		62—48%	8
IV.	Young People's Societies such as Christian Endeavor, Epworth League, Baptist Union, etc. ....	21		
	a.		50—34%	
	b.		70—48%	9

\*Regional Secretary for National Board of Y. W. C. A., Chicago.

V.	Children's Missionary Soc.....	21		
	a.		105—50%	
	b.		132—63%	
VI.	Girl's Friendly Society.....	12		
	a.		7—58%	
	b.		4—33%	
VII.	Junior Societies such as in IV.	21		
	a.		27—26%	
	b.		36—34%	
VIII.	Y. M. C. A.....	21		
	a. & b. done in many groups of its membership.			
IX.	Y. W. C. A.....	21		
	a. & b. done in many groups of its membership.			
	(Because of correlation of both Associations with various religious education agencies in the community, accurate records of class work strictly belonging to those organizations seemed difficult to get. Classes and courses under the leadership of the two Associations number several hundred.)			
X.	W. C. T. U.....	12		
	a.		4—33%	4
	b.		1—8%	1
XI.	United Leadership Training..			
	a.	14		
	b.	12		
XII.	Weed-day Religious Education			
	a. Connected with public schools .....	3		
	b. Not connected with public schools .....	6		
XIII.	Church Councils.....	4		
XIV.	Sunday School Councils.....	21		
XV.	Varied Forms of Religious Education Councils, including more than XIV.....	11		

The study of these communities shows:

1. Many scattered pieces of work being done by small groups, mostly unrelated.
2. Untrained, uncertain leadership, and little provision for training leaders.
3. Lack of coordination or standardization of courses. Little thought of a well-rounded course covering a period of years, tho this is better done in the missionary part of religious education.
4. Little consciousness on the part of leaders of many of the organizations as to (a) need for close relation of their programs to special religious education agencies, Sunday School, etc. (b) greater possibilities when larger community-wide groups unite on some kind of common program.
5. Large number of ready-made groups that are not usually considered in the effort toward united religious education.
6. Church Councils are not representative of the whole work of the church probably because of being ecclesiastically set up. Relation of the Sunday School, the Y. M. C. A. and the Y. W. C. A. to Church Councils seems better defined than for the other organizations.

#### ONE PRACTICAL WAY BY WHICH CORRELATION MIGHT BE SECURED

An annual conference to consider:

1. The whole work of religious education being done in the community. This should be graphically presented. Preparation for it should include not only a study of these programs but a study of the population and of school statistics.
2. Possibilities for more efficient work.
3. Value of united effort.
4. Possibility of united educational work without destroying programs that keep the societies in touch with national and international work of their organizations.
5. Value of graded 3—5 year program.
6. Achievements in other similar communities.
7. Such a conference in its second or third year should result in a committee

to make recommendations for a 3—5 year program which can be more or less unified for the whole group, ways and means of promoting such a program, and the securing of adequate leadership.

The Council of Churches where formed is doubtless the best agency to promote such a conference. The Y. M. C. A. and the Y. W. C. A. together might do it. Any Council for Religious Education might undertake such a community task.

Has not the time come when any real effort for unified religious education that is community wide should include these organizations which through a period of years have done, many of them, good Bible Study and Mission Study?

While this study has dealt with the medium size city community, the plan here suggested would seem applicable to many other communities. If the Findings of the Washington Conference of Allied Christian Agencies Doing Community Work are carried out, the conferences to be promoted by the Commission on Church Councils might well major on this one question. In such work as the plan of extensive County work on the part of the Ohio State Council of Churches much might be accomplished along the line of better and more unified religious education, though the conference plan is more difficult in rural areas.

## What Provisions Should Be Made for Better Co-ordination of Agencies Engaged in Religious Education?

SAMUEL MCCREA CAVERT\*

The existence of the great wealth of organizations,—denominational, interdenominational, non-denominational,—offering programs of religious education or directly engaged in some phase of the task of religious education, is a wholesome sign of a remarkable interest in the subject. All of these organizations, it is safe to say, have arisen in response to needs that had not been previously fulfilled and all have rendered valuable service. Unfortunately, however, they have developed in such independence of each other that their many partial contributions have not resulted in a comprehensive program of religious education as a whole, or in any common plan which the churches have consciously accepted and are definitely engaged in promoting.

Up to the present time we seem to have gone upon the assumption that if each organization does its job well, the outcome will be satisfactory. We have not asked ourselves whether the total of these fragments really make a whole. We have taken it too much for granted that we could deal with our increasing educational responsibility by starting new agencies or new programs and so have not deliberately set ourselves to prepare a program from the standpoint of meeting the full needs of the individual who is to be taught.

All of these programs, moreover, are seeking to secure attention regardless of the contributions made by other agencies. They all make their appeal to the same local community, to the same local church, and even to the same individuals. These programs have not only been formulated independently, but are also independently promoted in the local community

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and the local church and consequently are often competing with each other for the time of the same children and young people. Little wonder if the pastor and the leaders in the local church are seriously confused and only the more alert and vigorous undertake to formulate, out of the wealth of material which comes, a single rounded and complete program.

Take, for example, the situation which confronts a local church in its effort to provide a program of religious education for the adolescent period. How complex the situation is, becomes clear when one stops to think of all the programs now being offered. In addition to the Sunday School, which has long held the field as the most important single educational agency, there has come to be the Young People's Society, now a virtual rival of the Sunday School; both are covering the areas of instruction, of worship, and of expressional activities and both are seeking to secure the time of the same persons. Missionary education has also pressed its claims, rightly seeking to emphasize a neglected phase of religious education, and becomes very often another competitor for the attention of the same young people. The weekly school of religious education and the daily vacation Bible School have also arisen, generally with no very clear relation either to the Sunday School or to the other existing agencies. Various kinds of organizations for service to the church or to the community are not definitely related to any of the programs of instruction. In addition to the churches' own organizations, agencies like the Boy Scouts, Girl Scouts, Campfire Girls, the Woodcraft League and many others present an interesting array of important activities, which have not yet been brought into any clearly defined relation with the other parts of the curricula. There has been little attempt to secure any coordination in time between the educational processes which try to develop motives and the other processes which afford expression for those motives. A certain Sunday-school lesson may require a kind of educational activity in the form of missionary or social service which was either provided a year previous or may not be provided for a year to come. As for the programs offered by the Y. M. C. A. and Y. W. C. A. while they are designed to meet the needs of a specialized group, they very often reach the same boys and girls as are reached by the other agencies and do not reveal any very clear idea as to just how they are related to the other programs.

In such a situation, how will the local church secure a unified program? It gets its programs from national agencies, each of which is trying to "sell" a standardized product. All of these programs may be excellent and yet so unrelated to each other that they cannot be assimilated by the "ultimate consumer." Until those who make the programs get together at the top to correlate their own work, those who use the programs in the local church will not make very rapid progress in securing anything that can be called an adequate and unified program. The call of the hour is for all of the agencies that outline curricula, prepare lesson material, suggest services of worship, promote the missionary spirit, afford expressional activities of various kinds, promote methods of teaching, or make other contributions to an educational program, to meet together in regular and systematic conference to work out among themselves a more unified approach to the whole problem.

Such a cooperative building of an educational program on the part of the existing agencies would require a spirit of readiness on the part of each organization to look at its own contribution in the light of the whole program

and to take the necessary time for patient conference with the other organizations. The agencies carrying on educational work for each age group need to sit down together and ask themselves what would be the essential elements in a complete and adequate program for this group, how these elements would be related to each other and what each of the existing organizations is now contributing to that program. We would then be in a position to discover whether part of the children's or young people's needs are now unprovided for, whether there are groups in the community that none of the existing agencies is now reaching and whether there are unnecessary and wasteful duplications. On the basis of such conferences it ought to be possible for the Protestant churches to agree on plans which, while preserving freedom, will coordinate our efforts and move toward a clearly visioned common goal. As a first step toward this end a conference on the problem of correlation was held, under the general auspices of the Federal Council of the Churches, at Garden City, Long Island, in May, 1921. This is being followed by another conference which is to be held on the 3rd and 4th of next May. This conference is to center around the theme, "The Correlation of Programs for Use Among Boys and Girls Between the Ages of 12 to 17."

The separation of the Sunday School Boards, and the other agencies dealing with young people, from the college boards, which carry responsibility for the religious education of the same young people in subsequent years, we have not here discussed. It is clear, however, on a moment's consideration, that the need for continuity in the program of religious education cannot be properly met so long as the organizations that deal with the children and the young person up to the age when he goes away to college are practically isolated from the agencies that are to be responsible for the same person during the following years.

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### What Provision Should Be Made for Better Co-ordination of Agencies?

ROBERT L. KELLY, LL.D.\*

The making of "provisions" must begin at Jerusalem. The chief provisions that are necessary now are subjective not objective. They have to do with the disposition of the workers, not with the multiplication of machinery. It would be useless as well as difficult to develop organism beyond the demands of function.

There are many agencies of religious education and they have diverse and complicated fields of operation. The psychology of all of them, speaking in general terms, is the psychology of the campaign, the drive. These agencies have been and are putting the thing across without much reference to each other. Some of them, it must be confessed, have become so institutionalized as to become almost static. They are so jealous of their chosen fields of operation as to be in a state of armed neutrality. Some even persist in surrounding themselves with barbed wire entanglements.

The psychology of progress may be expressed in two words: one eye must be kept on the next step; the other eye must watch the distant

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goal. Our agencies of religious education have been absorbed chiefly in the next step. And it certainly is true that they *all need to take next steps*.

This is true of the schools. I mean the Sunday schools, the week-day schools, the private schools, the public schools. The schools occupy a strategic position. The children in the schools are teachable. It is in the schools that most life decisions are made. The children must be trained up in the way they should go. (a) It is the almost universal testimony of teachers in the schools that a generation of boys and girls has arisen which is alert beyond anything which has recently been known to the deeper things of the spirit. This hunger and thirst after righteousness in the schools must be capitalized. (b) The colleges have issued an unparalleled challenge to the schools. Hundreds of colleges have approved "A Definition of a Unit of Bible Study for the Schools with Special Reference to Admission to College." The eyes of all the agencies of religious education are on the schools.

An unusual responsibility devolves also upon the colleges. They must do more for religious education than they have been doing. (a) The American college now has an opportunity such as has not come to it in generations to unify and polarize the curriculum of the individual student, the entire program of the college. The greatest agency for this unification is religion. (b) There is also the insistent demand that the colleges offer requisite training for teachers in the schools. The schools cannot teach religion if they do not have teachers. Colleges must do their part in furnishing teachers. This is one of their next steps.

The theological seminaries must get the educational vision. They must assist in training (a) directors of religious education, and (b) ministers who understand the significance and can supervise the work of religious education. In too many cases the educational arm of the churches has been paralyzed through disuse. The minister holds the strategic position in this field and the theological seminary must give him adequate point of view and training. The seminary must become a part of the system of religious education.

Valuable as these next steps are, and others like them, the total task of religious education will not be achieved by the philosophy of safety first. With such a philosophy the main thing that is necessary is to follow the crowd. The agencies undoubtedly must be developed through the exercise of their own fundamental functions. *They must also be co-ordinated*. This can only be done by keeping one eye on the distant goal. If the agencies take the long look, the various lines of achievement converge to the same point. On the basis of this interchange of aspirations between the attainment of the next step and the distant goal the personnel of religious education as well as the agencies will be prepared to spread the educational evangel to the churches. It is not to be wondered at that the churches are indifferent to the cause of religious education since the chief interpreters of its meaning and significance are not in thorough going co-operation. With this co-operation on the part of the agencies and the leaders the churches may be brought to a fuller realization of their educational function. They may be brought to speak the language of education, the language which the boys and girls are speaking, and which they understand and approve.



the language of science, of criticism, of evolution. They will learn that in the schools Jesus is recognized as the world's greatest teacher. They will be surprised that they ever forgot that fact.

If the agencies of religious education can develop apostles and prophets as well as pastors and priests, if they can develop educators as well as teachers, men and women who have vision as well as technique for the next step, it will be possible to lead the churches also to see their educational problem steadily and see it whole. The physicians must first cure themselves. At present there is no agency of religious education fully equipped for the type of statesmanship that the hour and the cause demand. The Religious Education Association has a wide horizon, an extended function. But after all its work is chiefly that of a graduate school. It is the rendezvous of experts. The Garden City Conference aspires to accomplish this important task, but its machinery and personnel have not yet been developed.

The writer would repeat his suggestion made at the first and last meeting of the Garden City Conference that whenever the disposition of the personal representatives and the agencies of religious education warrant it, there should be organized an *American Council on Religious Education*, the purpose of which would be to bring together for frequent conference the representatives of the various specialized programs. In the field of what for a better term may be called secular education this has actually been achieved in the American Council on Education whose headquarters are at Washington, D. C. This is one of the few emergency agencies organized for national co-operation during the war which has survived the period of catastrophe during the days of reconstruction. Whenever the agencies, denominational and interdenominational, national and international, of religious education are disposed to abandon their policies of isolation their spirit of sectarianism, partisanship, provincialism and jealousy; whenever they are willing to enter upon a policy of unselfish co-operation this new machinery, or something like it, for the better co-ordination of agencies will be due.

### **What Provision Should Be Made for Better Co-ordination of Religious Education in Communities in the Next Twenty Years ?**

JAMES V. THOMPSON\*

Professor Stout declares education to be a method and not an end. The ends or aims of education are fixed by the agency using the educative process for their accomplishment. Thus, the state, the home, the church, the social group, the Kingdom of God, have certain aims. Each uses education to fulfill these aims.

There can be no correlation of activities prior to correlation of aims. This is not easily done.

In most communities there are certain common standards. These become goals for community educational method. Most of these standards may be grouped under such general terms as human physical and moral safety, property safety, individual rights, law and order. Many

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of these are negative; all of them are variables. Community enterprise is not a new idea. The change in goal here, too, is apparent. It is a far cry from the community enterprise of building moat and draw-bridge to the provision of playgrounds and pageants. It is real advance from old-time camp meeting to modern institute and training camp. Much of this change in the field of religious education and progress has been largely in terms of intra- and inter-denominational activity. Union meetings, inter-church athletics, debates, conferences, schools; week-day and vacation church schools all are expressive of a sense of co-operation and unity already at work in the community.

But what next; what of the twenty years ahead? Who shall dare to forecast events?

In any forward look some things press for consideration.

The idea of the community itself as a changing factor must be accepted. A community is not a geographical but a social and spiritual entity. Geography, industrial and economic relations, political and racial and intellectual cleavage all are factors in determining community boundaries.

Within the community itself there are limitations which must be recognized. In both field and function community activity is limited. As with the state, so here, the community may deal with the individual only where he has failed to measure up to some community standard. If he be a minor he is dealt with through the agency of which he is a part or to which he is responsible. If he be mature, social pressure, by restraint or stimulation, is brought to bear upon him. In both cases, the community as such deals with recognized local units—the home, the school, the church, the courts, the industrial concern. The by-products of social and economic ostracism reach the individual primarily through his social group. The local agency is the community unit.

It must seek to discover its own co-operative needs and tasks.

It must seek to increase the capacities and enlarge the responsibilities of its component local units.

It cannot take over the duties of home and school and church since it is a supplemental agency. But it can and should help all of these to find larger and more accessible opportunities for cultural and spiritual development.

It must see that neither local agency nor individual are harassed for time nor pestered for funds to support programs that are competitive and that duplicate things already being done.

It must see that provision is made for the barren spots in racial, social, economic and educational programs.

The community is a reserve force to be called to the aid of the weaker and the unreached elements within its own limits and to make a united response to calls from without.

It must seek to work itself out of a job by developing the sufficiency of the units of which it is made up. At the same time, it increases its task by raising ideals and enlarging vision.

There is no interest in the life of any human being that lies outside the interests of the Kingdom of God. As an administrative agent, there are points at which the community as such functions. There are other

points where it becomes the moral and financial backing for one of its constituent factors in the educative processes such as the public school, the Boy Scouts, the Camp Fire Girls, the Y. M. C. A. and the Y. W. C. A.; the anti-vice crusades, rebuilding a church, public improvements—parks, playgrounds, beaches, and the like.

Likewise, the community must seek to destroy every agency that tends to tear down the physical or spiritual well-being of the individual or group within it.

The community, therefore, in the next few years must develop:

1. A recognition of community age groups for educative purposes.
2. A recognition of racial, social, industrial, and other groups within age groups.
3. A correlation of agencies dealing with each age, racial, social and industrial group.
4. A co-ordination of program for each group.
5. A supervising agency to insure administrative efficiency.

The development of such items might eventuate in:

1. A Super Commission or Group—
  - (a) Composed of official representatives from each agency operating in the community. Such as Federal Council of Churches, International or State Sunday School Council of Religious Education, Y. M. C. A., Y. W. C. A., Boy Scouts, Camp Fire Girls, Girls' Friendly Society, United Charities, Kiwanis, Rotary, Chamber of Commerce, Parent-Teacher, and others.
2. (a) A study of the community needs of every sort for each group.
  - (b) Development of a co-ordinated program in the light of (a).
3. A correlation of all the community agencies.
  - (a) Mutual recognition of the field and function of each agency.
  - (b) The assignment of responsibilities in 2 (b) in the light of 3 (a).
  - (c) Mutual support and promotion.

Should the coming years find our community efforts developing along age group lines, as many of our churches are now doing, we may look for more speedy growth of the Kingdom of God upon the earth.

In any event, communities must see to it that—

- (a) The idea that religion can and must be taught becomes integrated in the common thought.
- (b) Adequate time for such teaching is provided without penalizing the pupil.
- (c) Church architecture becomes both more worshipful and more educationally fitting.
- (d) Standards of curricula and training for leadership shall be in harmony with the best educational and scientific principles.
- (e) Every child born into the world shall have as fair a chance to be righteous as efficient in all his relationships.

## What Provision Should Be Made for Better Coordination of Agencies in the Religious Education Field?

FRANK M. SHELDON\*

Everybody seems to be working at coordination with great energy and yet the lack of definite coordination is in most places quite evident. Self-appointed groups get together and coordinate themselves, and you find yourself coordinated, whether you will or no,—certainly without your desires or convenience being consulted. If you chance yourself to be in the coordinating business, it is quite possible to spend nearly three-fourths of your time in committee meetings for this purpose.

If desirable progress in coordination within communities is to be made, it is necessary to face frankly the exact nature of the problems to be solved. Certain observations will suggest these:

A program which seeks to base itself upon the coordination and co-operation of all the religious elements or organizations in the average community will of necessity be exceedingly meagre. There are but a minimum of points upon which they could agree to cooperate. This is due to the exceedingly wide divergence in conceptions of religion and its organized expressions.

For this reason there is no community religious program which tries to coordinate Jews, Catholics and Protestants which, with the present attitude and understanding on the part of these different groups, can do an aggressive piece of work except in a few particulars.

Therefore, in great numbers of communities when we are talking about a definite program of religious education, such a thing as an inclusive community program is practically out of the question.

The Protestant organizations in the community in many cases are, and in more cases ought to be, able to agree upon many more items in a common program and push these aggressively.

But it needs to be said with the utmost plainness that if efforts at coordination and cooperation mean the suppression of truth and of points of view necessary in the adjustment of religion to modern thought and life, such coordination will be dearly bought and may in the end prove a curse.

There are three major handicaps to coordination even among the Protestant organizations:

- a. Denominational rivalries and competition.
- b. Wide divergence in the interpretation of Christianity and in the approach to the Bible.
- c. The organization consciousness or extra-church consciousness on the part of undenominational religious organizations operating in the community.

In a certain community, there was originally a church of one denomination. As the community grew this church was not expanded by increasing and diversifying its leadership, but other communions were added until at present there are four Protestant churches.

Then came the Y. M. C. A. and organized the boys and young men away from the church. The Y. W. followed and did the same with the

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young women. Next came the Boy Scouts and organized the boys away from the Y. Camp Fire Girls followed and repeated with the girls. Girl Scouts arrived in due time to divide the field and compete with Camp Fire. Christian Endeavor, though locally within the church, has its own separate program and has its county, district, state and summer conferences for young people. State and district Sunday School Associations have organization plans and conferences for young people. And the International has other summer-meeting plans for our youth.

Most of these organizations are increasing budgets, enlarging plans and multiplying workers, until it is becoming a most serious question where the church, which provides most of the money and workers for these organizations, comes in or gets on or off.

Most of these agencies organized themselves without consulting the church and most of them are loath to have their programs so revised as to fit into a unified program rightly coördinated with what the church is doing. Each of these agencies considers itself quite indispensable. There is little if any indication that any are willing to take chloroform to the glory of God. There is considerable indication that they are increasingly becoming competitors one of the other. Some sensing somewhat the coming shakeup are approaching the church in an attempt to make it clear that they are indispensable and thus guarantee the future. But none of them are quite ready to make their organizations instruments through which those responsible for these lines of work in the various denominations can realize their ideals and carry out their programs. Some of them are perfectly sure they know better how to do it and while covering but a segment of the youth's life show little disposition to be just a unit in a coördinated whole.

It may be necessary and possibly the time is at hand for the churches to take charge of their own work, organize their own interdenominational machinery and let at least some of these organizations "go the way of all the earth."

The difficulty in the way of the denominations doing this is their sectarian rivalries and competitions, which are often little short of scandalous. Their wide range of thinking regarding vital matters also makes the common denominator of things upon which they can agree a meager platform upon which to proceed.

The alternate for the denominations is that undenominational organizations will increasingly absorb the time and energy of their youth and so dilute their church consciousness as very largely to loose them from the church.

The church receives scant credit from some of these undenominational agencies even though it furnishes the workers and the sinews of war. The social service departments of denominations, through the Social Service Department of the Federal Council of Churches, have machinery for and are conducting conferences which will bring together laborer, capitalist and churchman. Yet a leading worker in an undenominational agency must use his own agency to push the same kind of program.

This is but a sample. These organizations must be justified and even glorified. Thus they duplicate machinery and push their program into fields already occupied. They have actually become a group of de-

nominations competing in the same field. In this they imitate a most serious shortcoming of the church denominations, which these denominations are only recently and even now all too slowly beginning to remedy.

#### NECESSARY STEPS FOR BETTER COORDINATION

1. Better understanding of other organizations and other points of view on the part of each.

2. Emphasis upon common objectives and the necessity that we combine our forces and efforts, while at the same time we give the greatest freedom of thought and credal point of view.

3. Undenominational or so-called interdenominational agencies must become more completely channels through which the programs of those who are responsible for leadership in various phases of the denominational program can realize their ends if they are to be real and valuable agencies of coordination. They must cease defining themselves exclusively with a separate program and define themselves inclusively as an integral part, able to render some definite, necessary service in the unified program.

4. The agencies which should cooperate should select representatives who will meet together, study the entire program from an inclusive point of view, see just what contribution the various agencies can make, and how the effort of each may be related to the effort of the others and to the total program.

5. The primary coordinating factor in any community should be the actual needs of those whom we are seeking to aid, through our efforts, in the unfoldment of their lives. By a rigid insistence that the program which touches our young life must be built around the needs of growing youth, and being true to this unifying factor we shall be led, if we have the courage and unselfishness, to magnify, emphasize and interdenominalize the efforts and contributions of some organizations, and possibly to minimize or even chloroform the efforts and activities of other organizations.

6. We should move in the direction of simplification and unification through amalgamation of some of the undenominational agencies, as well as through the drawing together of the denominations themselves. We have too many denominations and too many agencies, all seeking to find their places and demonstrate that they are indispensable.

7. The imperative necessity for a more adequate program of religious effort must so possess us that we shall be prepared to sacrifice points of view and organizations in order to meet the demands of a growing kingdom of God in each community, in the nation and in the world.



## Discussion Syllabus \*

FOR CONFERENCE ON "THE NEW DAY IN RELIGIOUS EDUCATION"

(The papers for the conference having been previously printed—in RELIGIOUS EDUCATION for February, 1923, and for April, 1923, also in a separate pamphlet—to be published in the magazine for June, 1923, the following outline of topics for discussion has been prepared, at the request of the Committee on Program.)

### THURSDAY AFTERNOON SESSION

#### The Human Material with which Religious Education is Concerned and the Function of Religious Education

1. In what regards are the assumptions regarding human nature in the ordinary religious education of the day most at variance with the ideas regarding human nature found in the convention papers?
2. Which of the "facts" concerning human nature, as set forth in these papers do you feel inclined to query? On what grounds?
3. In general, do present day findings concerning human nature give ground for hope or pessimism in regard to the possibilities of religious education in dealing with human nature?
4. The following are statements made in two of the papers concerning human nature:
  - a. Human nature "is a group affair. It is more than the instinct born in us and something less than the developed sentiments and ideas which make institutions. It belongs to the primary, face-to-face groups such as the family or the ancient clan or tribe. . . . In these primary groups 'human nature comes into existence. Man does not have it at birth; he cannot acquire it except through fellowship, and it decays in isolation.'" (February p. 9.)
  - b. What human beings are "is the result of real social experiences. . . . A human being is a social product. . . . In its most original form, it is the relationship of mother and child, of father and son, of lovers, of the gang; but from these beginnings it goes on to the family as a whole, the community, the club, the guild, my nation, my race, my mankind, the kingdom of God. The kind of self one has depends on the kind of fellowships one has, their character, their depth, their extent and variety." (Feb., p. 16-17.)

Are these statements true? What bearing do they have upon religious education?

5. The following are listed in the various papers as the chief human motives operating today:
  - Devotion to the true ends of humanity;
  - Social efficiency;

Note: The references are to issues of the magazine RELIGIOUS EDUCATION, and to pages of each issue.

\*This outline was prepared by Professor Harrison S. Elliott, Assistant Professor J. O. Chassell, and G. B. Watson, a graduate student, all of the Department of Religious Education at Union Theological Seminary.

Social recognition;  
 Amusement;  
 Bodily appetities;  
 Creature comforts;  
 Amassing of property;  
 National aggrandizement;  
 Personal gain;  
 Advanced social standing;  
 Devotion to the satisfaction of human needs;  
 Love for fellow men;  
 Passion for social redemption;  
 Self-interest;  
 Desire for spiritual consolation;  
 Search for truth and reality by scientific methods;  
 Doing "big" things;  
 Power through competitive achievement.

- a. Are these the real motives which are the "springs of human action today? What should be added to, what dropped from the list?
- b. How do these happen to be the driving motives of men today? What light do these facts throw upon human nature?
- c. Which are motives which religious education would approve; which are inconsistent with the ideals of religion? Which, if any, in themselves unworthy, could be used for religious ends?
- d. It is claimed that the professional man—physician, preacher, teacher, nurse, missionary, etc.—manifest "more idealism, more devotion to the satisfaction of human needs" than the business man, politician, etc. (April, p. 71). If this is true, is it because the naturally more idealistic choose these lines of work or how did it happen? Have those in the professional groups come to these motives largely as the result of direct religious education, or largely apart from such direct religious education? What bearing has all this on religious education?
- e. It is claimed (April, pp. 67-8) that search for truth and reality by scientific methods and a passion for social redemption operate as motives among the more enlightened today? What likelihood that these motives could be made universal? Must religious ends by the rank and file of persons be secured by appeal to different motives than among the more enlightened? Is religious education forced to use appeal to less idealistic motives to secure religious ends among the rank and file of folks?
6. What are the limitations on what religious education can do with human nature? Human nature being what it is and the conditions in the world being what they are, just what is it possible for religious education to do with human nature?
7. The following are some of the suggestions in the papers as to what religious education can do with human nature:
  - a. Can guide that development of human nature which is inevitable under the social conditions of human life. How? . . . Utilize and build upon the instincts. But in using them, education must modify them and in some cases transform them . . . so that

life lived under the religious ideal will be veritably a new life, radically different in many ways from the easy going life according to human nature on the plane of the physical." (Feb., p. 30.)

- b. "Furnish it, while, immature, with situations in which, under guidance, it makes choices in which the self-seeking and the social impulses are integrated and the rational interests conserved. Thus habits of morality are built up. . . . Children can learn to think thus and acquire the power to act for the good of others as well as their own good." (February, p. 26.)
- c. "Can introduce, practice, and educate human nature in the art of living the good life . . . developing the abilities and skills which enable individuals and groups to direct and utilize the total life experiences in conserving and achieving man's ultimate values." (April, p. 80.)  
 "Can cultivate the skill in social and religious living that will make common exceptional attainment." (February, p. 32.)
- d. "Lead human nature to appreciate and act upon the fact that religio-ethical abilities are the abilities of primary worth. It can develop a new sense of valuational perspective." (April, p. 80.)  
 "It can cultivate knowledge that will compel revaluations of things of worth . . . . Can develop a reality of values that will change the center of personality." (February, pp. 31-32.)
- e. "Train and educate human nature to use the best possible methods in conserving and advancing the good life." (April, p. 81.)
- f. "Can develop leaders who will envisage a new race." (February, p. 32.)
- g. "Can teach human nature how to change itself." (April, p. 51.)

What questions do these statements, and the accompanying supporting material in the articles, arouse?

- 8. How does religious education differ from general education?
  - a. If a person had gone through an ideal, modern, socialized general education, what, if anything, would he have missed? In what respects are these things he would have missed valuable? How essential are they to the forming and reforming of human nature? May these items best be incorporated in the school which does the rest or is religious education as such necessary to furnish them?

The following are two points of view on these questions:

"In the nature of the case, state schools cannot go the whole length. They cannot achieve either the comprehensiveness or uncompromisingness that make social education unambiguously religious." (April, p. 95.)

"I cannot help wondering if, now that we are understanding religion less in terms of sectarianism and ecclesiastical dogma and more in terms of moral, social and spiritual relationships we ought not to protest against, and put an end to, the long dominant American idea that the public schools must not be allowed to teach religion."

- b. Is it ever possible to call socialized general education religious education?

- c. How do the results sought by religious education differ from those sought by the best socialized public education.
9. The following dangers have been underated: (April, p. 92) (1) Tendency to identify religion with ethics, religious experience with social-mindedness. (2) The use of Bible as an ethical case book, or a collection of proof texts to illumine projects. What is your reaction?
- The following are statements of what is distinctive in religious education. With which do you agree; with which disagree? What would you add?
- a. "Education emphasizing the ultimate human values. Life achieves its finest flowering when it is the cooperative pursuit of infinite social goodness. Religion is a valuing ability. . . . It is the endeavor to realize the will of God in all man's relations. . . . Seeks to cause life in home, school, church, community, industry, to so express itself that the personal social abilities so essential to a loving society of persons will be developed and used." (April, p. 79.)
- b. "The differentia of Religious Education when it is most radically religious will be that it comprehensively and uncompromisingly interprets life as friendship or ethical love." (April, p. 94.)
- c. Education becomes religious when:
1. Includes a "synthesis of belief, conduct and character which has explicit reference to the Whole of which human life is a dependent part. . . .
  2. "Rises within, expresses and mediates group life which is religiously motivated. . . .
  3. "Conscious of presence, power and love of God as the ultimate condition and supreme motive of human life, which includes and integrates all lesser values and motives whose proximate end is some form of human welfare. . . .
  4. "Avails itself . . . of the whole range of the religious experience of the race . . . the Bible, if this be interpreted in the light of Christ." (April, p. 91.)
- d. "Teach increasing control of conduct in terms of this great social-religious ideal—the will of God in human society." (February, p. 29.)
5. "A continuous 'reconstruction of (religious) experience,' and must definitely bring about 'desired (spiritual) changes'." (April, p. 85.)
  6. "Involve a new element; an element which is, at root, the determining factor in deciding whether the education being given is religious. This element is, *the concept of and belief in God and (for the Christian religion) Jesus Christ.*" (April p. 86.)
10. In assuming that the thing with which religious education is to deal is human nature, are we dealing with the essentially religious problem? Is charging human nature the field of religious education or does it belong to moral education?
11. The following are three viewpoints, represented in the papers, as

to the philosophy of religious education. Are they mutually contradictory? Which should form the basis for the new religious education?

"It must be the aim of religious education then . . . not to teach pupils what to believe, but to teach pupils to think, and to think independently, so as to arrive at reasoned convictions of their own." (April, p. 65.)

"Furnish it (human nature), while immature, with situations in which, under guidance, it makes choices in which the self-seeking and the social impulses are integrated . . . Children . . . can learn to think and *acquire the power to act* for the good of others as well as their own good." (February, p. 26.)

Religious education "should train up the child in the way he should go." (June, p. 150.)

"The most effective method of implantation of ideas . . . is the presentation, especially to young persons, of an idea without argument, that is, as a matter subject to debate?" (February, p. 21.)

- a. Are the viewpoints indicated above mutually contradictory? Which should form the basis for the new religious education?
- b. If religious education succeeds in making persons of the sort it wishes by more expert methods, are we, to the extent that we succeed, making automatons of them. Are religious educators wise enough to exercise environmental or educative determinism?
- c. If on the other hand, a policy of freedom is adopted, what will be the basis of authority? What effect would such a policy have upon the assumptions concerning the sources of authority as to what is right and wrong on which religious education is based?
- d. "Education must aim . . . at the safety and the permanence of its institutions" (Feb., p. 29). Does this mean the preservation of institutions in their present form?

### FRIDAY MORNING SESSION

#### Elements in the Program of Religious Education for the New Day

Theme. *How is Religious Education best Carried on?*

1. "The total environment of the child is the school upon whose register his name is first written, from which he never graduates, and at which no absences are ever recorded." (June, p. 157.)

How do the following aspects of a child's environment rank in their influence?

Home  
Church  
School  
Stores  
Playground  
Streets  
Municipality  
Amusement Centers

2. In view of the place of social experience in the formation and reformation of human nature, who of the following are the teachers of children most influential in the formation of character?

Public school teachers  
 Playmates  
 Ministers  
 Judges  
 Parents  
 Schoolmates  
 Policemen  
 Chums or special friends  
 Sunday School teachers  
 Members of gang  
 Club leaders  
 Brothers and sisters

3. Suppose these other environmental influences and social experiences are at variance with what direct religious education wishes to accomplish with human nature, what hope has such direct religious education of accomplishing the ends it desires?
4. How does the influence of direct religious education compare with other social experiences in forming human nature?
5. How far, if at all, are the ideals taught in direct religious education likely to control a person's conduct when under contrary environmental influences?
6. Are special assigned periods of direct education valuable? If so, in what ways? If not, why are they not?
7. What place should be given in religious education to enlisting boys and girls in actual enterprises involving the solution of social problems, and what place to story telling, teaching the Bible as such, and direct methods of inculcating ideals and truths?
8. Is the educative process as described on pages 33-51, (February magazine)? What changes or additions would you make to this description? On the basis of your understanding of the educative process, what items in the religious education program as ordinarily conducted would you say were having little or no effect? What items are the most effective?
9. On page 41, two criteria with a corollary are given to determine when learning has taken place and what the learning has been. They are:

"Does the learning suffice to remove the hindrance" in the immediate situation? "Does the balked movement go forward as it should? Does it further the experience in which it was learned?"

Has it been so learned as to "re-enter, remake, elevate and enrich subsequent experience?"

Corollary: How was this learning brought about? What was its effect upon the learner? Were the "marginal responses" as the experience took place such as to develop attitudes that make or mar?

- a. What are your suggestions and criticisms of these criteria?
- b. Think of the ordinary religious education experience of children today:
  1. What hindrances or obstacles are removed? In what ways does it further the experience in which it is learned? Does it merely get around the obstacle of parent's discipline or does it remove some real obstacle of life?



2. In what ways does this religious education re-enter the child's subsequent experience to remake, elevate, and enrich it? Is it related only to his further Church School experiences or does it re-enter and remake his everyday life experiences?
  3. What are the "marginal responses" and what attitudes are being developed? Are they accepting great ideals for life or learning not to like things connected with religion and the church?
10. On the basis of the educative process, as you have determined it to be, and of the criteria of learning which you have adopted (See questions 9 and 10) what is your appraisal of the religious education for the new day as given in the April magazine?
- For instance:
- a. In exhibits and pageants, are children learning to be religious or to show off?
  - b. In the actual moral experiences suggested, are they learning to make moral judgments or are they simply learning habits automatically through adult control?
  - c. In group project work, are they simply kept happy for the time or does this affect their future experiences in a vital way? Are they having genuine religious experiences in group project work?
  - d. In the more efficient Church School class are they learning to repeat thoughts and ideas about the good life or are they becoming skilled in it?
12. What should religious education do about the emotions?
- a. Must religious education give as much attention to the education of the emotions as the following statement would indicate: "The proper balancing of these two systems (the autonomic and the central nervous system) is one of the primary tasks of moral education . . . . This dual organization in the body is the source of many difficulties in behavior which we have been in the habit of attributing vaguely to some defect in 'character'."
  - b. Which of the following contrasting statements is the more nearly true?  
"Certain of these instincts must be severely curbed, if not quite suppressed and made over, if we are to take the spirit and teachings of Jesus Christ in serious earnest." (February magazine, page 30.)  
"The attempt to eradicate inherited disposition is the direct cause of neuroses and other pathological mental conditions . . . Moral and religious education can never succeed in furthering the evolutionary process if based upon a system of repression." (Feb., p. 27.) (See also April, pp. 72-7.)
  - c. Are the emotions to be played upon in order to produce conduct results, or must the emotions be regarded as an integral part of character and each piece of religious education be judged by its effect upon the whole? What is the present general practice?
  - d. What is the effect of present methods of religious education upon the emotions?

- e. What provision should there be in the new education for the training of the emotions?
  - f. What in religious education is aiding in the solution of emotional maladjustments? What in religious education is accentuating these difficulties?
  - g. Worship is often said to be a method of educating the emotions. Is worship such an educative method? In what ways would the worship services described (on pages 96, 98, April) aid in the education of the emotions?
13. How can we tell what the results of religious education are? What tests shall be applied?
- a. One suggestion in the papers is that "a definite system of standards be developed for the measurement of the progress of the community as a social unit in the practice of intelligent good will." Is this a fair test of the effectiveness of the religious education of the community? (June, p. 169.)
  - b. What are the possibilities of self-measurement by pupils? (April, p. 110.)

### FRIDAY AFTERNOON SESSION

#### The Next Twenty Years

On the basis of educational theory and in the light of experience, what changes are now desirable and what forward steps are possible?

1. In the light of the discussions, what are the most outstanding changes needed in religious education? What conclusions regarding valid methods have been formulated?
2. The following are elements in the religious education for the new day suggested in various of the papers. What are your queries or suggestions?
  - a. Adequate program of training lay leaders. (What are the best methods of training lay leaders?) (June, pp. 156, 166.)
  - b. Paid teachers with a professional spirit.
  - c. Grading to secure a uniform mind in a class; a teacher becoming expert in teaching a certain grade, as in the public school. (April, p. 101.)
  - d. Better building facilities.
  - e. Unified educational program for the whole church (including correlation of Sunday and week-day). (April, p. 109.)
  - f. Interchurch cooperation. This includes such proposals as
    1. A master preacher for the community as a whole; each denomination having an educational administrator. (June, p. 165.)
    2. Cordial relationship between the churches. (June, p. 161.)
    3. Local cooperation, with the cooperating bodies losing their identity, for conducting week-day schools and teacher training work. (April, pp. 120, 124; June, p. 175.)
    4. The Malden plan, a Community Council of Religious Education—a community system of schools paralleling the public school. (April, p. 122.)
  - g. Location of church with reference to where the child life of the

- community is, rather than with reference to the needs of the financial constituency. (June, p. 168.)
- h. More time for religious education.
  - i. Responsibility on the part of the church for the financing of the church school—children's money to be devoted to missions and other enterprises. (April, p. 101.)
3. What experiments need to be conducted? The following are suggested in the papers:
- Twenty-year experiments in different kinds of programs under consecutive leadership. (June, p. 155.)
  - Extent which departmentalization should go. (April, p. 109.) p. 109.)
  - Moving pictures: Are they the strongest agency for the mass of people? (June, p. 160.)
  - Graphic Christianity as a method of presentation. (April, p. 105.)
  - Home department of the Sunday School changed to Committee on Religious Education in the Home and greatly expanded. (April, p. 113.)
  - Adjustments to new social conditions, such as Sunday golf, week-end family excursions, and increased public school activities. (April, p. 103; June, p. 160.)
4. In what ways, if any, does an educational view point challenge the present functions assumed for the church? What rethinking of the function of the church is necessary in view of the developing program of religious education?
5. Who shall work out the program of religious education?
- a. The following are various suggestions from the papers:
    - 1. A national council to work out a "national policy, having in mind the religious needs of the nation and of all its people rather than those of communions as such or of local communities." (June, p. 163.)
    - 2. National denominational organization. "Programizing is a central agency proposition." (June, p. 169.)
    - 3. Local experts.
    - 4. Older persons in the local church.
    - 5. Young people of the church. (April, pp. 97, 99.)
    - 6. Young people of the community. (June, p. 165.)
  - b. What shall be the relation between overhead agencies and the local groups? What degree of local autonomy should be expected. (April, p. 126.)
6. What is the future of overhead agencies?
- a. How may the overhead agencies best be correlated? (June, pp. 177, 179.)
  - b. Should the undenominational agencies eliminate themselves in favor of the denominations? (June, p. 159.)
  - c. Should the denominational boards expect to survive the next twenty years?

## Summary of Conference\*

### Report of the Committee on Summary

The Report of the Committee on Summary is an attempt to reflect what actually happened in the discussions. The report should in no sense be considered "findings," as there was no attempt made to take a vote on any of the questions. Wherever there was a consensus of opinion, and wherever there were differences of viewpoint, the report attempts to indicate these. The following method was used by the Committee: All of the members attended the sessions and kept notes of the discussions. They then met session by session and in group conference attempted to summarize what took place. The material in the printed papers, in so far as this was brought into the discussion, was also considered. The summary was then presented to the conference as a whole at the closing session and thrown open for suggestion as to points on which the summary was not true to the discussion. These modifications have been made in the report. In its present form it, therefore, reflects the points of emphasis and the general impression as to viewpoints which the discussions made.

*The human material with which religious education is concerned.* The definition of human nature as a social product, a group affair, was generally accepted. "Human nature is the result of social experiences. It is more than the instinct born in us and something less than the developed sentiments and ideas which make institutions. It belongs to the primary, face-to-face groups such as the family or the ancient clan or tribe. In these primary groups human nature comes into existence. Man does not have it at birth; he cannot acquire it except through fellowship, and it decays in isolation. In its most original form it is the relationship of mother and child, of father and son, of lovers, of the gang; but from these beginnings it goes on to the family as a whole, the community, the club, the guild, my nation, my race, my mankind, my kingdom of God. The kind of self one has depends on the kind of fellowships one has, their character, their depth, their extent and variety." (A composite quotation from pages 9, 16, 17 Religious Education, Feb., 1923.) Human nature and the social environment are developed together. The self grows by interaction with his environment; but the environment is transformed in the same process.

Some felt that sufficient recognition was not given in this statement to the influence of God in the process; that "response to the God-idea" meant a more idealized relationship than any found in the direct social environment. Question was raised as to the bearing of this notion of human nature as an environmental product upon the continuance of things as they are. Does it not put us under the sway of economic determinism and mean an inevitable continuance of the present economic order. In reply it was suggested that confusion had come through designating current economic practices as economic laws and assuming that they are as unchangeable as the laws of nature, whereas they are really only economic conventions, socially derived, and subject to change. Indeed the fact that human nature is a social product gives hope rather than pessimism as to the possibility of eco-

\*The report of the Committee appointed at the outset of the Conference at the Twentieth Annual Convention at Cleveland.

conomic reconstruction. It was also suggested that perhaps the drive of sex rather than of economic needs had been the dominating factor in the development of human nature. Human nature is not the result of the economic struggle exclusively, but the struggle of the sex impulse as well.

## II

*The motives which are the springs of human action.* No special changes were suggested in the list as given in the papers. Question was raised as to whether, in addition to the motives listed, there is a superior motive, a distinctly religious motive devotion to the will of God. Others felt that this motive became operative in relation to other motives listed, such as devotion to the cause of human welfare, passion for social redemption.

On the statement made in one of the papers, that the professional group show more idealism, are more moved by devotion to the satisfaction of human needs, than the business group, the discussion revealed a conviction that the statement is over-optimistic in regard to the professional group and over-pessimistic in regard to the business group. Distinction was made between the business system, which is ruled by the profit motive, and the attitude of individuals in the system who were protesting against it and refusing to be bound by it. Examples were given of great idealism among business men and also of certain corporations which had adopted the idealistic viewpoint.

The claim was made that because of the differences in the range of intelligence, as revealed in the intelligence tests, we could not expect certain groupings of persons to be ruled by idealistic motives; that they were incapable of responding to such appeals. Along with this was read the statement of one of the papers that the search for truth and reality by scientific methods and a passion for social redemption operate as motives among the more enlightened today and there is a real question as to whether these can become operative among the rank and file. This was challenged on the ground that persons of ordinary intelligence can assimilate the results of the study of people of extra intelligence and especially on the ground that people of very different grades of intelligence can cooperate from the heart with equally high motives.

Emphasis was laid on the need of care as to the character of the motives to which appeal is made. Frequently in church work we appeal to low motives to secure good ends with a total result that is unwholesome. Only appeal to Christian motives is justified in a Christian process.

## III

*What is distinctive in religious education and what is religious education as compared with general education.* Two general viewpoints were represented. For some religious education was something which would be added to general education. It represented a plus. For others, it was something inherent in all education which gives unity and completeness to it.

The first group felt that religious education furnishes the dynamic which general education does not possess. This was variously stated as the dynamic which comes from vital contact with the living Christ, as he personifies and incarnates the finest ideals that human history has ever known; or the development of the individual's relationship with God, his understanding of this relationship with God and of the fact that God works with him.

The other group felt that it is not possible to divide personality in this

way. There is a unity to all education and religious education must permeate the whole and give unity and value to the entire process. Religious education is not something separate from, but integrally a part of the educative process.

It was admitted that the public school as now constituted is not free to bring to the child conscious self-expression of fellowship with God and other Christian ideals, but it was suggested that the public school can cooperate by leaving the door wide open for the church's direct religious training. Under no circumstances must we allow the public school teachers to feel that we are taking care of the ideals and they are merely teaching text-books. They must teach their subjects and conduct their work in such a way that it is essentially moral and paves the way for, rather than blocks the more direct religious education. The need of this cooperation was emphasized in view of the fact that modern socialized education covers all aspects of the life of children and youth, and gives attention to motives and ideals developed in the process. Therefore, if public education should be at variance with the ideals of religion, it might well become an antagonistic factor so powerful as really to determine the character and attitudes of children.

The place of religious education in furnishing a super-political conscience, as an independent agency holding up in the old prophetic spirit the highest ideals, was emphasized. It was pointed out that while religious education should thus be leading in ideals the public school was rapidly coming to the plain and level of idealism which is characteristic of the church school today.

The following question was asked: "Does the distinction between the two kinds of education depend upon a belief in a personal God?" In reply, it was immediately suggested that it depends upon the kind of a God one believes in. Frequently our religious education is founded upon a conception of God so local and provincial that there is no hope of getting rid of war or in any way securing the outlook on life which real religious education should give. After all the real test of religious education is whether it provides, not only for the community and for the world, but for religion itself a reconstructive force; whether it is helping to reconstruct religion.

#### IV

*Elements in the Program of Religious Education for the New Day.* The discussion opened with a consideration of the relative influence in religious education of the various factors in the child's environment. The general sentiment of the discussion was this: It is not a question of trying to select one of these factors as more important than the other, but of really using them all. The determining factor in deciding which of these is the most important is the extent to which the child finds in any particular type of environment a real and vital enterprise. In which are the experiences vital and interesting? The question is not how much time is he spending in each of these, but how much is he voluntarily spending. Where major part of his time is voluntarily spent is the place which is probably the most influential. The straw vote showed an overwhelming majority feeling that the home was the most influential aspect of a child's environment; but a pronounced minority, who seemed to be thinking of children less favored, felt that street play and amusements were the most important.

There was some confusion in the discussion, some considering the part of the environment most influential in providing the kind of religious educa-



tion we desire and some the most influential part of the environment whether for good or bad. It was recommended that there should be a study of the vital influences which we are neglecting. In it all there is a challenge to the church to permeate the environment with those dynamic forces which make them vital for the very best in religious education. It was felt also that direct religious education might be used so as to interpret all of these other experiences in vital and wholesome ways.

Following this there was discussion of the educative process in relation to these environmental influences. This was opened by a summary of the various viewpoints expressed in the printed papers as follows:

1. "Education is experience. The school attempts so to control the conditions of experience that the important lessons will be learned in the most economical and effective ways. Education aids students to transcendent space, time, racial experience, racial interpretations and make them tools for personal social development. Education is both the condition and the agent of progress, in developing gains and consolidating same from individual to individual, group to group and generation to generation."

2. A second viewpoint: "The Educative process is the series of inner changes through which an individual is transformed from an immature personality to a mature personality. This is a gradual inner unfolding. This is true whether as to language, writing ability, moral ability. The process is conditional by external factors such as environment, language spoken, expert or unskilled teacher, physical characteristics of learner, health of individual, etc."

3. Another statement: "Education is the selecting of the environment in which the young shall grow, providing selected models, influences, opportunities. Education looks upon man as natural and points out the way in which he is to be born again."

A fourth viewpoint: "The educative process is the experience process considered from the point of view of its educative effects. Conscious or intentional education is the direction of experiences to the modification of character that more desirable experiences may ensue. Experience signifies an agent (experiencer) and a situation (environment, conditions). An experience is an interaction of these two factors in which interaction each factor does something to the other.

"How does learning take place? An interest of the agent is jeopardized or at least put in an uncomfortable status. The agent focuses awareness or habit or custom on this crisis to act so as to relieve the situation. If custom or habit suffices the crisis is passed and custom and habit deepened in power. If custom and habit are not equal to the situation some new way must be found either in kind or degree. This achieving of the successful reaction builds up new tendencies in the individual as in the educative process. The following are the steps in the educative process:

Four such steps may be stated: (1) Some one moving activity is under way. Some interest has been put in jeopardy and the agent is moving to make it secure. (2) Some hindrance or obstacle intervenes. The movement is thwarted. The old supply of responses working in accustomed ways does not suffice. Something new or different is needed in kind or degree of response. (3) The agent sets to work to get this new (kind or degree) of response. His procedure may vary from the most original and independent scientific search to the more barefaced acceptance upon unsupported author-

ity of the proper response to make, the proper course to pursue. (4) The agent applies his newly-got response to the removal of the hindrance with the consequent resumption of the balked activity.

"The test of when learning has taken place."

"1. Was experience able to remove the hindrance and progress as it should with the balked movement?"

"2. Did the process remake, elevate, reenter and enrich subsequent experience?"

"3. Were the marginal associated experiences such as buttress confidence and trust in self and other or disbelief in value of associated life?"

The discussion centered upon the last statement, that of Professor Kilpatrick, and turned on whether the "marginal" or the direct responses were the more important and should be the focus of attack. If these associated learnings are the more important it was asked why they should not be made central. In reply it was suggested that to work for them directly meant that they would be lost. The question is: Do we set out consciously through religious education to teach a virtue or do children engage in enterprises out of which there comes as a by-product the character result. If we should attempt directly to secure attitudes, viewpoints, evaluations, which are usually a part of the "marginal" response, would we thereby lose them? It was suggested that in any experience, a number of responses are made. There may be a direct purpose, but there is no way of preventing a number of responses taking place in the same experience and a number of learnings occurring. Sometimes these marginal or associated responses, as in the case of Bible classes, required chapel, etc., are such as to vitiate the direct effects intended and the total result is undesirable. Therefore our business is to cooperate in every learning situation in such a way that the total responses shall be desirable. It was asked whether we are not frequently failing to give attention in religious education to the really central things in religion and, therefore, we are not securing the direct responses which are of most value. It was also pointed out that in every public school situation, because of these unavoidable "marginal" responses with their effects upon character, moral if not religious education is going on.

With this view of the educative process as a background, the discussion turned upon practical plans for conducting religious education on this basis. Two viewpoints were very distinctly represented in the discussion. One group felt that if this is the educative process and this is the way learning takes place, then religious education must give itself to enterprises which are vital and real to children and must somehow become a part of their everyday stream of experience. From this viewpoint, religious education would involve meeting, in a democratic fashion, situations in which are problems real to the group itself and which are of moral and religious significance, the leader and the group working together to try to find the way out. In the course of such attempts to solve the problems in the immediate situation, not only the current experience of the group, but the best experience of the race as found in the Bible and other books would be brought to bear upon the problems, but only as such material was pertinent to the solving of these problems. Further such immediate situations lead on into more widespread problems; for instance, from trying to find out what to do about the immediate negro or immigrant to the whole negro or immigrant problem and thus to the enriching of experience in a vital way. Various illustrations were

given of this viewpoint with a range of problems as follows: Near East relief, making equipment for Sunday School, Ku Klux Klan, Thanksgiving baskets, summer camps, who should be on the basket ball team, what should be done in relation to immigrants, being friends with the community, Christian carols to be sung.

Another group expressed in the discussion a different viewpoint. The members of this group feared the extreme swing from the textbook method. They felt that it is as easy to go from instruction to activity as from activity to instruction and that these should be associated in an orderly development. Such a plan would include a definite body of graded material, and the selection and consideration of problems growing out of this material, which would in turn lead to the graded material and give vitality to it. Special attention should be given to the mastery of subject matter, particularly Biblical material. Without such systematic work as this general plan would involve, it was felt that there could not be a connected course of study and that valuable subject matter would not be mastered. This group feared that if definite material is not made the basis, children will miss certain important religious experiences because there is not a full-rounded and carefully planned program of action.

There was direct challenge of the first method through the enterprises of boys and girls on the ground that it required the exceptionally trained teacher. The conference was divided in its judgment on this. Those favoring the enterprise approach repeatedly brought forward illustrative testimony showing that the average untrained teacher does as well if not better under this process than under the other and that such a process enlists in the work of religious education a type of teacher not appealed to by the former methods. Further in this method the teacher as well as the pupil develops. If we fall back on the former methods, teachers lean on text-books and the work is in danger of becoming mechanical. The other group felt that the methods long used had proved their effectiveness and that for the present the average school would need to follow the text-book guides. All recognized that changes could not and should not come in revolutionary fashion, but felt there was no reason why we should not encourage experiment in the average school as well as in the situations more skilfully supervised.

## V

### *Forward Steps Possible—A Look Ahead into the Next Twenty Years.*

On the basis of the educational theory discussed and in the light of the experience at this meeting, it seemed clear that certain forward steps are both possible and desirable.

In answer to the question: "How should the Church plan its program of religious education for the next twenty years?" there was general agreement that with the changing ideas and standards, such planning was not practicable if we are thinking of the formation of a static program. We must rather move forward along the line of present need and experience, seeking through well-considered experiments to discover the best methods of work.

Much of the discussion at this point centered about the need of competent leadership.

#### 1. *Ministerial*:—We need a ministry with

- a) A clearer consciousness of God and of the true nature of religion.

- b) More thoroughly trained in the nature and processes of scientific education.
- c) With sufficient acquaintance with the various agencies contributing or which may contribute to religious education to enable them to co-ordinate these in a unified program for the child.

To this end our colleges and theological seminaries should have

- a) Thoroughly trained teachers competent to lead in the reconstruction of religious education.
  - b) Sufficient endowment to provide buildings and equipment adequate for laboratory work.
2. *Lay Leadership.*

Two points seem to be made clear with reference to this point.

- a) Both colleges and churches must share in the responsibility for the training of lay leaderships.
- b) What we must look toward the employment of professional teachers if we are to place religious education upon the basis of scientific method.

On the matter of correlation, strong emphasis was laid upon the need of a unified educational program in the local church and in the community. It was felt that there should be very definite and real objectives to serve as the principal of such correlation and that each department of the church and each agency in the community should be led to share in the total task. It was also felt that experiments should be made to discover what methods might be used.

Respectfully submitted,

COMMITTEE  
ON SUMMARY

HARRISON S. ELLIOTT,  
*Chairman.*  
J. M. ARTMAN,  
ETHEL CUTLER,  
HERBERT W. GATES.

### THE CLEVELAND MEETING

The official reports of business transacted at the Cleveland meeting will be published in the August number of RELIGIOUS EDUCATION. The convention was notable for the large attendance from out of the city and for the large percentage, amongst these, of persons professionally employed in religious education. The program, an experiment in the matter of having all papers printed in advance, according to the testimony of many, was a great success. Numerous persons have written to the office expressing the opinion that this was the best conference they had ever attended.

The new address of the Executive Office is Room 400, No. 308 North Michigan Avenue, Chicago. The office and library are open to all members and friends.

## Individual Church Organized for Religious Education

GEORGE L. TAPPAN\*

There should be a clear and full recognition of the preaching and teaching ministry. The preaching minister is, of course, the head of the church.

The teaching ministry of the church should be administered through the Department of Religious Education of which the Director of Religious Education is the executive head.

The Department of Religious Education includes all of the organizations of the church, the Sunday School, Young Peoples' Society, Home Department, Cradle Roll, Men's Organizations, Women's Organizations, Boy and Girls Scouts, Week-day classes, etc.

At the head of the Department stands the Committee, or Council of Religious Education. This Council is composed of the Director of Religious Education as executive head, the minister of the church, a representative from each of the official boards, the superintendent of each department of the Sunday school, and the president of each adult organization. In the case of the children's organizations, e.g. Scouts, Light Bearers, etc., the chairman of the committee or the person immediately in charge of the program should be on the Council. Regular monthly meetings should be held and a record of proceedings kept.

The Director of Religious Education is the presiding officer of the meeting of the Council.

The work of the Council is that of co-ordinating, planning and promoting the entire educational program of the church.

The Council brings representatives of all of the activities of the church together at one time and place, and thus conflicts, duplication of effort, misunderstanding and numerous other inefficiencies that come from a lack of knowledge and co-operation can be eliminated.

If the Director of Religious Education is ordained he should have no pulpit responsibilities. But he should have the privilege of speaking from the pulpit occasionally when it is apparent that the educational work of the church can be effectively presented and promoted in this way.

In large churches where a specialist is employed for work with boys or girls, or gymnasium or other form of institutional work, he should be under the supervision of the Director of Religious Education.

In the church which is too small to afford a full time Director the Minister himself can direct the educational program of the church through the Council far more effectively than by dealing with each organization separately in a haphazard manner.

To the membership of this Council there might well be added one or two persons from the membership of the church who are qualified in educational matters.

\*Pastor of the Presbyterian Church, Hammondsport, N. Y.

## A New Venture in Character Education in the Home and the Community

T. W. GALLOWAY\*

From the point of view of both individual and social development, sex and reproduction are in the very forefront of the factors which influence body, mind, conduct, character and spirit among human beings. Because of lack of space this statement cannot be fully illustrated here. But we have only to remember that we owe all the following facts to these two closely related life forces:—boys and girls, men and women, and all the differences and attractions between them; the instincts and impulses that motivate admiration, love, courtship, marriage; fatherhood and motherhood, sons and daughters, brothers and sisters, and all the grades of affection, devotion and coöperation that make home and family life. These familiar phenomena are not specially ordained; they grow directly and normally out of sex and reproduction and could never exist but for them. Furthermore to sex and reproduction we owe not merely this basis of our social structure but no less those very elements of tolerance, sympathy and mutual service which have developed about the family and are the necessary marks of the social spirit making a society possible.

Only the impulses of self-preservation, including hunger, and those of curiosity by which we are driven to search for truth can fairly be compared with those of sex and reproduction as furnishing incentives for personal behavior and adjustment. And none can compare with them in their power to organize human society and in giving it a human spirit. It is the spirit of these motives rather than that of the self-preserving motives which has fed our esthetic, our ethical and our religious natures. Factors so potent in developing the human race and in the organization and spirit of it are necessarily potent in the nurture of the character and spirit of each new individual.

For various reasons too complex to discuss here, this phase of character education has heretofore either been largely neglected, or at best sporadic and unscientific in practice. Nevertheless the grounds and the hopefulness in substituting for this neglect a reasoned, constructive, pedagogically scientific, and socially motivated treatment of the whole domain of the sex impulses in the education of spirit and character are so firm and convincing that no religious educator may safely ignore them.

While all our efforts at character education are still tentative and uncertain, we have gone far enough experimentally to discover that in sex-social education, as seems true in all other religious and character education, certain factors are essential: (1) some definite *knowledges* (as biological, psychological, social); (2) certain emotional and esthetic *appreciation, taste, attitudes and discriminations*; and (3) a certain *drive and efficiency or skill in executing or applying* the knowledge and inner states to concrete situations. All these are subject to education; but experience has shown that it is no sounder in practice to try to impart the emotional elements of sex-character in a *priori* fashion by going from the general to the particular, from principles to conduct, than it is to seek to impart scientific conclusions thus. The teacher, to be sure, should *have* his principles, his philosophy of proced-

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\*Dr. Galloway is one of the Directors of The American Social Hygiene Association.



ure, for the process of character education is not a matter of chance or caprice; but with the child *it should begin in practice and lead toward convictions*. Character education, in a word, should be a *development*, should be *inductive*. That is to say, it should start with the *native reflexes and impulses* which lead to *conduct*; these reflexes should be so "*conditioned*", by associating pleasure with the kind of attention and behavior which we wish to encourage, that *satisfied behavior will lead towards desirable habits of expression*; about these habits and associated satisfaction suitable *tastes and likes* and *abilities of discriminating* will naturally and inevitably form; *attitudes and ideas* and *purposes* will develop in accordance with these experiences and tastes; and, finally *general principles of personal and social behavior* will be developed, which are not theoretic and formal but are grounded in the whole experiences and character of the child and are the pragmatic product of right living suitably motivated and rewarded. Sex-character education seems to have no essentially new principles not operative in all other aspects of character training. It merely means that our character education shall not be expurgated by leaving out its most important and most constructive factor.

From the point of view of the child, sex begins to be creatively active in his personal development at fertilization and never ceases (normally) during life to influence the unfolding of his states of body or of mind. These inner male (or female) influences color conduct, moods, tastes, temperament, motives, discrimination, satisfactions, ambitions, hopes, purposes and all the springs of character and life, and from the beginning.

From the point of view of society at large, reproduction and sex, with the impulses and forms of expression that belong to them, have produced that sacrifice of parents which we know as child-bearing by which the species is kept going; have developed the warm parental emotional traits, purposes, and methods of care and training; have organized and motivated home and family life; have developed the spirit of sympathy, tenderness, service in proportion to strength, and other altruistic qualities which underlie any possibility of a democratic society outside the home. No less they have given rise to numerous and gross perversions, ranging all the way from the vulgarized conversation, interpretations, and experiments of children to prostitution, infidelity, illegitimacy, and defective home life.

*Combining these various considerations of the role of sex in life and character, we come upon certain essential facts and relations which lie at the basis of any practical program to utilize the energies and opportunities of sex and reproduction for the sex-social-character development of the young by the inductive method.* These may be summarized in such a way as to lead to the practical steps now being taken in sex character education.

1. The *family* represents structurally, functionally, and in spirit the normal product and the best example of the sex-reproductive (biological, psychological and social) complexes as these have worked out in the experiences and reflections of the race. It is a pragmatic product.

2. The *family* is, at its best, the most satisfactory laboratory and clinic in which a sex-developing child can, in a manner completely *graded* to his progressive personal development and sophistication, be introduced to normal sex-reproductive phenomena and have these interpreted so as to make their maximum contribution to habits and attitudes as well as to understanding.

3. The *community* as a unit, beside being peculiarly dependent upon the home both in make up and in the spirit, introduces many elements of direct

and indirect sex import,—both constructive and perverse. These are illustrated by the sex curiosity and talk among boys and girls of different ages; by the inevitable and normal associations of boys and girls in church and secular education and on the playground; by the “gang” stage of life among boys and girls; by the sex-suggestiveness of moving pictures, magazines and books; and later by the direct sex attractions and reactions of adolescent boys and girls. This is to say that the community, as such, is continually furnishing every boy and girl with a maze of sex stimulations and hence with character education by way of sex, whether it purposes to do so or not and whether or not the child is conscious of it.

4. In consequence, we may say that the *home and family, if prepared to do so, are peculiarly responsible for sound use of sex for character education; and that the community is peculiarly responsible for aiding the parents to fit themselves to do their duty by their children in this respect, for supplementing the home instruction in every possible way, for supplying this constructive sex-social education wherever the parents are not equal to it, and for creating a wholesome community atmosphere and general conditions that put a premium on social sex conduct and ideals rather than upon sex perversions.*

5. The problems of sex-character education then are to be thought of as *community problems to be attacked through an all community program, in which every agency which has to do with children and young people, beginning with the home, shall be asked (1) to appreciate the whole problem as envisioned by the whole community; and (2) to make its own appropriate particular, maximum contribution in the light of the whole task.* The primary community agencies which ought to contribute to this program are: the home, the schools, the church and its schools, the health agencies, the press, general agencies of recreation and play, the employers of the young, and the local government. Secondary agencies are the special organizations to foster sound life among the young,—as religious associations, athletic clubs, social clubs, scouts, parent-teacher associations, women’s clubs, and many others of like purpose.

6. If these forces are as potent in life and character as we believe, the religious agency as a believer in the home, as a developer of character, and as one of the community instruments vitally opposed to eliminating the esthetic and ethical elements and to reducing life to merely physical or even to intellectual factors, is greatly concerned in equipping both the community and parents with the facts and the spirit which will best utilize the phenomena of sex for the sounder character education of our children.

In a tentative and experimental way the *American Social Hygiene Association* is introducing in a score or more of communities in America, at their request, this community idea and program for improving the sex-social interest, appreciation, knowledge and atmosphere of the community; for getting large numbers of representative adult leaders to study intensively the problems and methods of sex-character training of youth; for focusing attention upon the home as the primary sex-social institution; for inciting and aiding parents both to exemplify the sex relation at its best and to fit themselves to build the child up by habit, no less than by interpretation, into the spirit of it; and for inspiring all the special community agencies, including the church, to reinforce this work of the home by assuming their part in the training of both the adults and the young.

## The Correlated School of Religious Education

WALTER ALBION SQUIRES\*

The rapid growth of week-day religious instruction has intensified the need for the correlated program of religious education within the individual church. It has become evident that a church cannot accomplish anything of real educational value so long as it has a half dozen educational agencies each of which carries on its work quite independently of all the others. The situation was bad enough when Sunday school, Christian Endeavor societies, missionary organizations, boys' clubs, girls' clubs, and some other educational agencies were working side by side within the individual church without any unified plan, or program of co-operation. When the situation was still further complicated by the development of week-day religious instruction, the need for correlation forced itself upon the attention of people who were responsible for carrying on religious education within the churches. The need for correlation is fundamental and it has existed all the time, but the rise of week-day religious education has brought it to our notice, and likewise caused it to become greater than ever before.

A program of religious education which lacks correlation wastes time and effort because of numerous overlappings. Such a program lacks common goals and adequate objectives. Lacking in unity it presents conditions so favorable to rivalries between different organizations that this evil is seldom absent in an un-correlated program. Such a program lacks pedagogical completeness. Certain phases of the educative process are almost sure to be neglected. Other phases are apt to be over-emphasized. In an uncorrelated program expressional organizations are looked upon as electives by the church-school pupils and by their parents. Usually not more than ten per cent of the Sunday school pupils are enrolled in expressional organizations when there is no system of correlation in the church school program. Ninety per cent of the church school pupils thus receive a defective type of religious education. Their education is largely on the abstract information basis and fails to function in life and conduct.

*The Plan of Correlation Adopted by the Presbyterian Church.*—The Presbyterian Board of Publication and Sabbath School Work through its educational staff has been attempting to work out a plan of correlation whereby the defects mentioned in the preceding paragraphs may be mitigated or eliminated. It proposes a correlated school of religious education for the individual church in which the Sunday school, the week-day church school, the expressional organizations such as the Christian Endeavor societies, and the club activities are component parts of a unified program. The plan calls for common goals for the whole educational program of the individual church and a division of labor among the various agencies to which that task is committed. Under the plan the Sunday school becomes the Sunday session of the church school, the week-day class becomes the week-day session of the church

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school, and the Christian Endeavor meetings become the expressional sessions of the church school.

*The Course of Study Which Makes the Plan Possible.*—There can be no real correlation without a common curriculum for all the educational agencies to be included within the unified program. The Westminster Religious Education Text-books make it possible for a church to put on a correlated school in which the work of the Sunday school, the week-day church school and the expressional organizations are brought into unity. These text-books are now published in bound volumes for the first year in the Primary, Junior, and Intermediate Departments. By a departmental use of these text-books it is now possible for a church to put on a unified program of religious education for all its children from six years of age to fourteen years of age.

The plan on which the lessons are constructed is simple. Each chapter in the Junior and Intermediate books is divided into three sections. The first section is for the week-day lesson and it is primarily informational. The second section is for the Sunday school and whenever possible the materials of this section have been chosen with regard to their fitness to develop the spirit of worship. The Sunday section grows out of the week-day section and follows it in logical order. The third section is intended for an expressional meeting in which the pupils discuss the religious truths concerning which they have been studying and in which they plan activities which are fitted to make the truths learned a part of their life and conduct. The plan in the Primary book is the same except that there is no provision for an expressional meeting for the little people of these early grades, the expressional material being suggested along with the other lesson materials in the week-day and Sunday lessons. Bound text-books are placed in the hands of all pupils of the Junior and Intermediate Departments.

*The Plan in Successful Operation.*—A number of churches have put on the correlated church school plan. Some of these churches have been carrying it on successfully for more than a year. It has been shown that the correlated church school enables a church to put on a stronger educational program than has ever been secured before in the Protestant churches of America. The division of labor enables each educational agency of the church to work more effectively. Common goals and unified effort add power to the church program of education. Pupils are brought into the whole system and thus a type of religious education which is pedagogically complete is made possible for all the pupils to whom the church ministers. The expressional organizations are especially benefited by the plan. They reach more children and young people.

## The Case Against Standardization

### A Plea for Variety in Week Day Church Schools

DOROTHY DICKINSON BARBOUR\*

The recent movement for week-day Religious Education seems to have had three main purposes: more time for classes, more children in the classes, more training for teachers. In these it has had extraordinary success. In most places there has also been a new community effort and a new connection between religious and public education. The greater the progress made along this line the better. It was much needed. But the schools described during the 1922 Convention of the Religious Education Association,<sup>1</sup> and by Dr. Cope,<sup>2</sup> were for the most part passing by other purposes at least as important. These might well be undertaken by other schools. To avoid the danger of standardizing our methods while they are only very partially satisfactory, we need to attack our problem of week-day religious education from several different angles. Three of these questions which might well be taken up by other schools are:

Measurement by quality rather than quantity,  
Study of the use of the church,  
Study of how character is trained.

The present programmes are usually putting quantity before quality. They are trying to get every child into Week-Day Schools of Religious Education. That is tremendously important. No one who takes to heart the great numbers of untaught children, can fail to rejoice.<sup>3</sup> But surely this policy is dangerous if we do not also have other schools making careful study of what sort of child we produce, and of what is the best possible way of producing the best possible person. Schools whose chief interest is the quality of their product will almost always be small. But the smallest school may be the most useful, for a leader's greatest service is often the establishing of a model for others to copy. And training a few people thoroughly may be the quickest way to transform the world. It certainly is the way that Christ chose when he spent most of his working life in training twelve men. There is much for our church schools to ponder in the reply of a leader in Scientific Management who was asked to define a successful church, and said: "I think a church could be called a success if, each year, it produces three people who have so thoroughly caught Christ's spirit, that each can in turn influence three others to the same degree."

If different schools were organized for different purposes, some could measure their success by numbers and some by quality. In the same way we could have some schools working in community cooperation and some making a fresh study of the relation of children and the church. The present schools are often doing most splendid things in community cooperation. The efficiency of administration so praised by Dr. Cope is a great advantage, but far more important is the chance for the development of a spirit unlimited by divisive sectarianisms. Nevertheless, if the children think of their schools of religious education as they do of their public schools,

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<sup>1</sup>See "Religious Education," April and June, 1922.

<sup>2</sup>Cope, Henry F., "The Week Day Church-School." New York, 1921.

<sup>3</sup>See Cope, op. cit., Ch. I.

where will the churches be fifty years hence? Future churches must come from present children. Do we want churches? Do we want these children later to be active in churches? What use is the church? If we conceive the church as the group of people who are working together to bring in the Kingdom of God, we will surely want the children to be growing up as active members of that group. And the chances of their becoming active members of that group later are not large, unless as children they are active in the group as a *church* group—and finding it worth while. The churches which expect children to attend their own Sunday school and Church services as well as the community school are seldom meeting the need. They divide the child's religious experience. They often invite ennui by duplication of teaching, and distaste for the church by the inevitable comparison between Sunday and week-day schools. Perhaps the problem can only be completely solved by community churches. But meanwhile we can have some churches other than those working in community cooperation, that shall be striving to learn how old and young within the church can work together for others.

The churches which are trying to learn how best to train their children to work for others as part of a church family, can also study how to include the Sunday school in a programme of really good teaching. My experience over a number of years and in several churches would suggest that it is possible for the trained religious educator to have the children on week days, and for a Sunday-school teacher in cooperation with her to take the same group in the same project on Sunday. For instance, a group of third grade girls undertook to provide amusement for children their own age in the New York Orthopedic Hospital. On week-days, with the Director of Religious Education, they visited the ward, made games and prepared books. On Sunday the Sunday-school teacher told them the stories which on week-days were written and illustrated in their books. These stories were selected by the Director of Religious Education and the Sunday-school teacher together, according to the children's description of the sort of thing they thought best for hospital children. Really good Sunday-school work of this sort can be done by locally trained teachers. If selected young men and women attend a training class every Sunday for three years, they are quite as able to share the guidance of such projects as the average high-school teacher. In fact, in spite of some brilliant exceptions, I have found public-school teachers dangerously apt to carry over ideas and habits not fitted to character-education. In such a plan, Sunday school and week-day school can form part of a single programme where even better teaching is possible than in the disconnected week-day school. Incidentally such school would also give an opportunity to make further trial of using Saturdays, Sundays and after-school hours. The glory of our Protestantism has lain in the fact that it has rested not on compulsion, but on the free choice of its members. Apart from the questions of the relation of church and state involved in many of the present attempts at coöperation between public schools and week-day religious schools, there often seems a savor of using the public-school prestige to increase the attendance at the week-day school, which runs counter to the best traditions of Protestantism. There thus seems a place for schools which shall have no connection with the public schools; even though they make their plans with the public-school curriculum in mind. The community school in close relationship to the public school is making



invaluable contributions. But we also need schools which shall be working at the question of how to make the church most vital in the child's present and future work for the Kingdom of God.

Another question which needs more attention is that of how Christian character is produced. To produce Christian character we must produce a growing desire that all human relations shall be based on love as Christ interpreted it, and a growing ability to carry out that desire. Our knowledge of how to produce Christian desires and abilities is seriously inadequate, and more study is urgently needed. But some things we do know. It is now accepted beyond the need of argument that no ability is acquired by merely talking about it. Talking is useful, but it must be in connection with practice. And it must be practice in carrying out the learner's own purpose, if there is to be development of ideals, and the power to carry on when the teacher is absent. Even information can most quickly and surely be learned by this "problem method." The class whose problem was the making out of the specifications for a new cement walk for the school, found the need of decimals, and actually learned them faster than the parallel class which spent its whole time in drill on decimals. The public schools are applying these principles not only in their class work but also to character-education, as in the practice of the Montclair High School. Says the "Iowa Plan,"<sup>4</sup> "The normal impulses must be planted in the muscles of children rather than pass smoothly across the lips. \* \* \* Problems must be real. One actual ethical situation met and solved is worth more to the child than a dozen imaginary moral questions selected as topics for discussion. *Practice* the good life rather than entertain thoughts *about* it." But Mr. Shaver in his *Survey of Week Day Religious Education*<sup>5</sup> found that where the class work had a clear purpose it was commonly the acquiring of information on "thoughts about the good life." "One observes little real thinking going on. \* \* \* The issues of the day is in the majority of schools ignored. \* \* \* For the most part activity is lacking. About all that one sees in the classroom is passivity while the teacher draws out or explains the idea." Under such conditions even the acquiring of information would suffer, and there would be little practice in meeting and solving real ethical situations in Christ's spirit of love. We evidently have a need for schools which will apply what is already known about the training of abilities to the problem of training "Christian abilities," and which will go beyond anything which is yet known. A few schools, like St. Luke's, Rochester, are focusing their efforts on studying how Christian Character is acquired. Do we not need many more?

In China we see the outcome of the methods being used in America. The issues are far clearer cut, the results more extreme, the effects more evident. It is a temptation to illustrate at length. The importance of measurement by quality must impress anyone who compares different mission schools. Some are influenced by the feeling of the churches and boards in America who are apt to judge success by the number of pupils and converts, and such schools naturally have less time to give to individual pupils, or development of improved methods. Other schools concentrate on a few, and so train leaders able themselves to carry forward extensive work. So evident is the need for studying the place of the church that the matter was

<sup>4</sup>"Character Education Methods." The Iowa Plan, Character Education Institute, Chevy Chase, Washington, D. C.

<sup>5</sup>"A Survey of Week-day Religious Education," Erwin L. Shaver, *RELIGIOUS EDUCATION*, Vol. XVII, No. 2.

taken up by the Shanghai conference. But perhaps clearest of all the lessons writ large over the face of China is the inadequacy of just talking about goodness. Chinese habitually hold high ideals and express exalted sentiments without expecting these to influence conduct. To them come our churches with their sermon and Bible Classes, and the people often gladly agree in the beautiful idea while their daily behavior is little changed. From their point of view why should it be? And the churches and schools do not usually give carefully guided practice in being a Christian. "The laymen of the churches with few exceptions are not engaged in any active church service. Those who are engaged in voluntary service are devoting their time almost exclusively to evangelistic work. The church members as a whole either have not connected in their thinking the principles of Christianity and the social needs of China or else do not know how to apply those principles."<sup>6</sup> The result is inevitable: many Christians who give ground for the discouragement of the missionaries and the cynicism of the business community. The missions that do give opportunities for guided Christian behavior emphasize our moral by the contrast they present. The Peking Social Service program is an outstanding example of such. Experience in China seems to reinforce in the strongest possible manner our consciousness of the need for further study along these lines.

Thus the present success in increasing the numbers in our schools of Religious Education and in working in a community spirit are only the first steps of what needs to be done in these directions. But do we not also need other schools working at other problems, such as measurement by quality rather than quantity, a study of the use of the church, and a study of how Christian character is trained. This paper ends as it began with a plea that progressive week-day school leaders work along several different lines, and that those starting a new school fear copying some other progressive school only less vigorously than they would fear stagnation! If many different schools tackle many different problems, we will eventually—and the sooner—get a well rounded school.

<sup>6</sup>Gamble, Sidney D., M.A., and Burgess, John Stewart, M.A., "Peking, a Social Survey," New York, 1921.

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## What Religious Education Means to Me

REV. WILLIAM A. POWELL\*

The fields of my observation and personal experience as a Pastor for the past twenty years at (1) Toledo, Ohio (First-Westminster Presbyterian Church); (2) Lawrence, Kansas (First Presbyterian Church); (3) Ottawa, Kansas (Federated Church [Congregational and Presbyterian]); (4) Olmsted Falls, Ohio (Community Church [M. E. and Cong'l]); lead me to the following conclusions:

1. There is a radical change to the *ethical* and *social* aspects of religion from the dogmatic and merely individualistic aspects. There is a corresponding development of a true educational method, from within out, expression equalling impression, learning by doing, with human values and the human equation determining both spirit and method.

2. The meaning of these changes to me is a simplification and intensifying of the message and mission of true religion as to Justice, Kindness and Reverence (Micah's order of these three), and an ever-increasing unity of the church and other good institutions to attain these three.

3. The movement has freed many of us to adopt the Community Spirit as the main channel for the coming of the Kingdom of God. The R. E. A. has helped me much to advocate and secure the forward steps, such as the Daily Vacation Bible School, Religious Teaching in Public School Time, Religious Workers' Training School, etc., and to counteract in all this the strong sectarian bias of a large part of our denominational leaders.

4. As to the salient problems of this hour, I believe in these:

a. A convincing restatement of the nature and claims, personal and social, of true, sincere religion, such as will satisfy theoretically and practically the clean, honest men and women of this very critical time, especially in strictly popular forms of speech and literature.

b. A practical and scientific, social-religious program, agreed upon, especially by our religious forces in constructive outline, at least, for securing Industrial Justice for the dangerously dissatisfied millions.

c. A gradual reorganization of Popular Government to respond more quickly and thoroughly to educated and trained sentiment as to Justice and Good Will.

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\*Pastor of Community Church, Olmsted Falls, Ohio.

## Notes

A summer conference for ministers and religious leaders will be held at Union Theological Seminary, New York, July 9 to 20.

Graduate students at Oberlin College may now major in Religious Education; the number of courses in this field, under Prof. G. Walter Fiske, has doubled in the past two years.

Mr. S. W. Stagg, formerly Director of Religious Education at First M. E. Church, Pasadena, Calif., has gone to take charge of work in Religious Education for the Methodist Churches in the Philippines.

At the summer session of the University of Southern California, three courses in Religious Education are offered by Prof. Hartshorne, and courses in Biblical Literature for church-school workers by Prof. Carl S. Knopf.

The Methodist Board of Sunday Schools, 58 East Washington street, Chicago, publishes a forty-page pamphlet on "Family Religion." Copies will be sent for five cents.

"Notably among these is the Religious Education Association, which is holding its annual meeting in Cleveland, Ohio, celebrating an anniversary. For twenty years this valuable organization has provided a platform on which all religious leaders, Jewish, Roman Catholic and Protestant, could stand. To its efforts are due much of the recognition which has been given by secular and religious organizations to the importance of spiritual development in the national life."—From the Report of the Executive Secretary of the Department of Religious Education, National Council Protestant Episcopal Church.

Official action of the conference of educational leaders of the Episcopal Church at Omaha: "We would recommend that effort should be made for the Fifth Annual Conference of Diocesan Educational Leaders to meet subsequent to the meeting of the Religious Education Association, and, if practical, in the same place; but if not, then after sufficient interval so that members may attend both. Further, that the Executive Secretary be asked to appoint a committee of five, who are members of this group, and also of the Religious Education Association to attend the meetings of the Association and make an adequate report of them to the Conference of 1924."

## NOTICE

Please make note of the change of address of the R. E. A. Mail delivery will be facilitated if all letters are addressed to Room 400, 308 North Michigan avenue, Chicago, Illinois.

## Book Notes

**WORLD-FRIENDSHIP THROUGH THE CHURCH SCHOOL**, *John Leslie Lobingier*. (University of Chicago Press, Chicago, 1923, \$1.25.) A valuable addition to the series on "Principles and Methods of Religious Education," a guide to training classes in the methods of developing the attitudes and habits of world-fellowship in the departments of the Church School. Its value will be, not alone in its use as a text for training classes, but more, we would hope, in its use with ministers, directors and all other workers as a stimulus and guide toward larger and more definite plans for education in the life of a religious world.

**TEACHING ADOLESCENTS IN THE CHURCH SCHOOL**, *Erwin L. Shaver*. (George H. Doran Co., New York, 1923. \$1.25.) Even though one may have been familiar with this book in its development it is still difficult to characterize because it blazes its own trail. But that does not mean it will be difficult to use, for it is a plain, well-arranged guide for those who are leaders of youth and who are willing to be led into the project plan of studying their task and its problem. It is not a book about projects; rather it is in itself a series of projects. By guiding in a series of projects it trains in this plan. In teacher-training it is the most advanced and, yet, the most simple, usable text we have. H. F. C.

**HUMAN CHARACTER**: *Hugh Elliott*. (Longmans, Green & Co., New York, 1922, \$2.50.) (F. 2.) A study of the application of psychology to the laws of character, treated under the larger motives and the types of behavior; the author succeeds by much keen observation in presenting a large number of interesting pictures of the processes lying back of conduct.

**COLLAPSES IN ADULT LIFE**: *Ernest R. Hull*. (P. J. Kenedy & Sons, New York, 1920, 40c.) (G. 1.) One of the problems of education is found in the title of this book. Written from the Roman Catholic point of view it is well worthy of study in its discussion of the problems of later adolescence and adult life.

**SIDELIGHTS ON THE DAILY VACATION BIBLE SCHOOL**: *E. C. Knapp*. (Fleming H. Revell Co., New York, 1923, \$1.00.) (S. 9-1.) A group of suggestions on useful methods in the Vacation Schools. All who have to work in these schools will find some help in the plans here discussed which are the result of experience with several large schools.

**ORGANIZED SUNDAY SCHOOL WORK IN NORTH AMERICA 1918-1922**, Edited by *Herbert H. Smith*. (International S. S. School R. E., Chicago, 1922.) (S. O.) Contains the proceedings, addresses and reports of The International Sunday School Association in its Convention at Kansas City last July.

**THE HONESTY BOOK**, A Handbook for Teachers, Parents and Other Friends of Children. *William B. Forbach*, Managing Director, Preliminary Edition. (National Honesty Bureau, New York, 1923.)

**CREATIVE FORCES IN JAPAN**, *Galen M. Fisher*. (Missionary Education Movement, New York, 1923, 75c.) No one can read this meaty book without realizing that back of it lies not only a long, wide and close study of life in Japan but, also, the painstaking collection and organization of facts, all contributing to make a picture, discriminating and vivid.

**THE CHILD AND AMERICA'S FUTURE**, *Jay S. Stowell*. (Missionary Education Movement, New York, 1923, 75c.) (S. 8-10.) Here is the very heart of our problem, and, in surveying it in detail, the author brings us to a study of all the great forms of service for a spiritual social order. It presents just the survey of service we would like to see every young person enjoy.

**HOME LESSONS IN RELIGION**, Vol. I, The Three-Year-Old, *Samuel Wells Stagg* and *Mary Boyd Stagg*. (Abingdon Press, New York, 1923, \$1.00.) (P. 3.) Evidently the first volume in a series designed to guide parents. If this is not written out of home experience the reviewer will be greatly surprised. It has the touch of sure reality, of knowledge of the problems and needs of both parents and children, on almost every page. It is not a flowing discussion of the things to be done; it is a detailed, step-by-step, practical guide.

**THE CHILD IN HIS WORLD**: *Paul P. Faris* and *J. Gertrude Hutton*. (Presbyterian Board of Pub. & S. S. Work, Philadelphia, 1923, \$1.25.) (S. 9-6.) In the hands of a skillful teacher, one who would leave some things to the imagination of children and others for them to discover, this would be a useful guide. Each lesson starts with immediate interests and needs of children's lives and there are many good suggestions as to the formation of habits and purposes; attention is given to family life, the community, personal hygiene, play and other practical concerns. But the attempt to base

everything biblically results in some strange "lesson material," nor is it likely to help toward right appreciation of the Bible. The handwork suggestions are rich and varied.

**BUILDERS OF THE CHURCH:** *Paul P. Faris.* (Presbyterian Board of Publication & S. S. Work, 1922, 50c.) (S. 9-7.) From John of Patmos to John Knox, twenty-five lessons on church history for students in D. V. B. Schools. As a text-book this has many commendable qualities; but it does take large faith to believe that there are many who would follow these careful, detailed studies through the July or August mornings. It might be well, also, for publishers to indicate the grade for which a text-book is intended. This book could scarce be used by any under twelve years of age.

**PLEASING GOD BY RIGHT-DOING:** *M. Florence Brown.* (Westminster Press, Philadelphia, 1923, 60c.) (S. 9-2.) Planned as a curriculum for the three-phase school, the Sunday session, expressional work, and the week-day session. There seems to be neither difference nor connection between the Sunday lesson and the week-day one, except that they are all from the New Testament. The expressional work is principally the mechanical copying of verses and making of scrap books, the sort of thing that usually means simply busy-ness. Occasionally there is a suggestion of something a child might like to do by way of service.

**THE BEGINNINGS OF A NATION:** *Ethel Wendell Trout* (Westminster Press, Philadelphia, 1923, 60c.) (S. 9-5.) This marks an improvement over the Primary book mentioned above so far as the arrangement of lesson-material is concerned; but the expressional sessions seem to be scheduled as a meeting with addresses, etc. Is that the way Juniors express?

**TOBACCO AND MENTAL EFFICIENCY:** *M. V. O'Shea.* (Macmillan Co., New York, \$2.50.) Professor O'Shea first gathers the opinions and records of prominent men through the past and successful persons of the present, and then he presents the results of a variety of tests upon adolescents. This is neither an assault nor a defence; it is a scientific study, a gathering of records of great value to all who wish to study the question. The conclusions seem to be rather clear as to the probability of seriously harmful effects in the case of adolescents.

**THE APOSTLE PAUL:** *Francis G. Peabody.* (Macmillan Co., New York, \$2.50.) It is refreshing to see another book from Professor Peabody, and again to enjoy the vigor of his treatment of the Pauline view of Christian theology. Instead of falling into the trend to denounce Paul as a traitor to the simplicity of Jesus he helps us to see the real Paul in his time-setting, in his mental colorings and to realize the contribution, peculiar to him, which he has made to Christian thought.

**JESUS OF NAZARETH:** *George A. Barton.* (Macmillan Co., New York, \$2.00.) A book that one would want to place alongside the great biographies of the world as a treatment of the life of Jesus without polemic or institutional bias. A straightforward narrative, free from the bewilderments of critical and historical questions, although the hand of the skilled workman is evidently there.

**CHRISTIAN WAYS OF SALVATION:** *George W. Richards.* (Macmillan Co., New York, \$2.50.) The quest for salvation is age-long, and its development is traced by the professor of Church History in the Theological Seminary of the Reformed Church in the U. S. A., with a study of the meaning of the Christian way as compared with others.

**ANCIENT HEBREW STORIES,** *W. G. Jordan.* (George H. Doran Co., New York, \$2.00.) What is the historical setting, what the validity, the ethical and social significance of those familiar epic narratives of the Old Testament? And what do they mean to us today?

**FREEDOM AND CHRISTIAN CONDUCT:** *John A. W. Hass.* (Macmillan Co., New York, \$2.25.) The president of Muhlenberg College, out of long experience in teaching ethics, finds the central problem to be that of freedom. Drawing principally on Christian literature, conscious of the philosophical problems involved, he has prepared a readable, useful text-book.

**HERE AND THERE AMONG THE PAPYRI:** *George Milligan.* (George H. Doran Co., New York, \$2.00.) Just the kind of book the English scholar knows how to write, mediating highly technical knowledge in an interesting manner to the everyday reader; the lay student will appreciate this guide to the value of recent discoveries of papyrus materials.

**THE INTEREST OF THE BIBLE:** *John E. McFadyen.* (George H. Doran Co., New York, \$2.00.) Professor McFadyen has a gift of opening unsuspected vistas of interest, of making the Bible living and immediate to men today, and he is at his best here.

**THE LOCAL COLOR OF THE BIBLE:** *Charles W. Bruden and Edward Hastings.* (Charles Scribner's Sons, New York, \$3.00.) The first volume in a series, this one takes us through Samuel in a study of the background of the books, showing the time-setting, customs, ideas and social institutions of each period and group of events. A highly valuable work.



**THE MEN'S CLASS IN ACTION:** *F. Harvey Morse*. (George H. Doran Co., New York, 1923, \$1.50.) (S. 6-3.) A practical book of "First-aid" to workers in adult classes; from beginning to end it has real situations in mind. The author is an active layman who knows men's classes and knows the business of organization.

**RELIGIOUS PERPLEXITIES:** *L. P. Jacks*. (George H. Doran Co., New York, 1923, \$1.00.) This book deals not so much with specific problems as with the whole situation out of which they rise and the principles under which they may be met.

**AMERICA AND THE WORLD LIQUOR PROBLEM:** *Ernest H. Cherrington*. (American Issue Press, Westerville, O.) A series of brief discussions of the present situation, making no notable contribution however. It should be clear by this time that the prime need of the situation is continued and more thorough popular education.

**BUILDING A COMMUNITY:** *Samuel Z. Batten*. (Judson Press, Philadelphia, 1923, \$1.00.) (N. 6.) Dr. Batten always cuts deep into his subject. Designed for high-school students, we can rest assured no young people will follow this course without being led to high ideals of justice and service.

**CHURCH WORK WITH JUNIORS:** *Meme Brockway*. (Judson Press, Philadelphia, 1923, \$1.00.) (S. 3 J-4.) A reservoir of practical plans; while emphasis is laid on drill and routine activity there is much that is very useful here.

**HYMNS FOR THE LIVING AGE**, edited by *H. Augustin Smith*. (The Century Co., New York, 1923.) (X. 4.) We can always depend upon Professor Smith's taste and good sense in the selection of hymns and still more in the choice of appropriate texts. This collection includes many of the best expressions of the modern spirit in worship as well as some excellent arrangements of readings and prose, designed for adult congregations.

**THREE TO MAKE READY:** *Louise Ayres Garnett*. (George H. Doran Co., New York, 1923, \$1.50.) (S. 6.) **TEN MINUTES BY THE CLOCK**, *Alice C. D. Riley*. (George H. Doran Co., New York, 1923, \$1.50.) (S. 6.) These are children's plays, published under the auspices of the Drama League of America, as fairy-tale plays or short romances with a distinct ethical purpose there can be no doubt as to their attractiveness to children.

**THE SOUL OF MODERN POETRY**, *R. H. Strachan*. (George H. Doran Co., New York, 1922, \$2.00.) A study of twentieth-century poetry in the light of its literary heritage and its spiritual significance. To be recommended to all who would understand the spirit and need of this age.

**THE PSYCHOLOGY OF PRAYER**, *Karl R. Stolz*. (Abingdon Press, 1923, \$1.25.) (G. 1.) A contribution to the psychology of religion in a special study of prayer, showing the open and scholarly mind, and seeking to reconcile the seeming contradictory elements of the subjective and the external or objective. Indicates a fair familiarity with the modern material in this field and is likely to be very helpful to all who are meeting the problems involved.

**BECAUSE MEN ARE NOT STONES**, *Jabez T. Sunderland*. (Beacon Press, Boston, 1923, \$1.50.) An eloquent plea for the reality of God in human experience in a series of addresses or papers likely to be of definite practical help.

**CAN WE DISPENSE WITH CHRISTIANITY**, *F. W. Butler*. (George H. Doran Co., New York, 1922, \$2.00.) Answers, in a scholarly manner, the questions that are present today as to the uniqueness, the philosophical authority and the adequacy of Christianity.

**THE AUTHORITY OF JESUS**, *R. Winboul Harding*. (George H. Doran Co., New York, 1922, \$2.00.) Mr. Harding is one of a group of brilliant young preachers in London who are facing the problems of thoughtful young men and young women today. The book is prepared for the Student Christian Movement and rests its argument not so much on historical evidence but on the practical validity of Jesus' method of social living.

**EVOLUTION AND RELIGION**, *Alfred W. Wishart*. (Fountain St. Bap. Church, Grand Rapids, Mich., 50c.) (B. 6.) These are straight-forward, plain, practical sermons, as direct, simple and helpful as any we have seen dealing with these questions.

**OLD TESTAMENT LIFE AND LITERATURE**, *I. G. Matthews*. (The Macmillan Co., New York, 1923, \$2.50.) A comprehensive text-book, suitable for advanced college classes, written from the scholarly point of view with evident appreciation of spiritual values.

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